

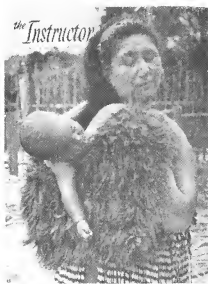
the Instructor

AUGUST 1955



the Instructor

AUGUST, 1955
Volume 90, Number 8



OUR COVER

FROM far-off New Zealand comes our cover picture for this month. A Maori mother, crossing a public square, pauses a moment to see that her baby is safe and warm. The child, carried across the back like a papoose, sleeps comfortably under the mother's warm shawl.

No matter where we travel or in what chapter of the world's history, we find that a mother's love for her child is the same among all peoples, regardless of race or economic condition.

Soon this little one will be too large for the mother's shoulders. If he walks in paths of righteousness, her heart will be light; but if he wanders into wrong ways, he will be a far greater burden on her heart than he ever was on her shoulders.

The picture was kindly provided from a collection presented to former New Zealand Mission President Gordon C. Young. Photo by Robert Steele, Auckland, New Zealand.

—K.S.B.

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THE DESERET SUNDAY SCHOOL UNION

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For a list of members of the Deseret Sunday School General Board, turn to page 250.

"If The Lord Be God, Follow Him:"



"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."

I Kings, 18:21.

THE greatest education in the world is spiritual education, spiritual development.

That which develops character should be the aim of every public school in the United States, every high school, every college, every university.

Emerson was right when he said: "Character is higher than intellect . . . A great soul will be fit to live as well as to think . . ." If that were the real aim, the real purpose of all our institutions of learning throughout the United States; and we had the strongest men and the ablest women as teachers, instructors, and directors, we should have less difficulty with lawlessness.

The sixteen billion dollars that we are now spending to take care of delinquents and criminals could be reduced, and the amount thus saved could be used for our schools and for higher salaries for our teachers.

I believe in character education; and, therefore, commend you workers in Sunday School, institutes, the presidents of stakes, bishoprics of wards, and students for demonstrating by enrollment, study, and activity that you, too, believe in spiritual education and character training.

There are three conditions on which our success depends: *Inheritance*, with which we have nothing to do, but with which we have much to do in looking forward to our descendants; second, *Environment*, and third, *Self-effort*.

Patrick Henry expressed his opinion of religion when he said: "I have now disposed of all my property to my children. There is one thing more I wish I could give them, and that is the Christian religion. If they had that and I had not given them one cent, they would be rich. If they have not that, and I had given them all the world, they would be poor."

Religion is important in producing character; and success in life depends upon self-effort, even more than environment and inheritance.

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." (I Kings 18:21.)

In that paragraph there is a message to the world, and particularly to the young people who are at the crossroads to whom we may say, "How long halt ye

between two thoughts? If the Lord be God, then worship him; if Baal, then worship him."

On April 20, 1955, President Eisenhower said: "We cannot hope for an enduring peace until the spiritual aspirations of mankind for liberty and opportunity and growth are recognized as prior to and paramount to the material appetites which Communism exploits," and the columnists and commentators on that message "answered not a word" that day. And yet the President of the United States touched on the most important feature, the greatest principle contributing to peace.

I recognize the practicality of giving the people food. I recognize the necessity of helping them to produce, to improve their economic conditions; but we shall never have peace until we recognize the truth given by the President of the United States in his great presentation to Congress on the above date.

The poet Burns expressed it several hundred years ago as follows:

*"Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang."*

One of the most beautiful, the most impressive of parables ever spoken by our Lord and Savior is the parable of the Prodigal Son. Most commentators have referred to it as the most beautiful parable written, the most beautiful story, and they emphasize that beauty by referring to God's love for the penitent, the love of a father for the wayward. That is a glorious part of the parable. But I think it is great not only because of the divine love shown by the Father, but also because of its practical presentation of how the father's love was lost. Or, to put it another way, the presentation of how to fail and the implication of how to succeed. I do not know of anything in literature which marks the downward path of youth as does that simple parable.

Let us examine it—two boys had the gift of choice as precious as life itself, and one became dissatisfied with his surroundings (we are not told what caused

THE HOUSE OF THE LORD

*Have you sought
Him there?*



MESA TEMPLE

that dissatisfaction) and he chose to leave his father's home. I shall name five things which I think contributed to that young man's downfall:

(1) *Irritation at Restraint.* It is a very common experience in youth, and perhaps each one of us can go back in memory and find the time when we experienced that. I hope none who recall such an experience will connote with it having said condemnatory words against their father or their mother. I hope there was not even a thought that condemned them, because it will stay with the person who had such a thought through life. But every one of us has had that experience of irritation at restraint in the home.

Perhaps parents have asked us to come home too early at night. Perhaps they have asked us not to go to parties unchaperoned. We resent it, because we think we know more than our parents. The Prodigal Son felt the same. Matters were not being conducted as he thought they should be conducted. Part of this belongs to me, he thought; give me my portion and I will take care of it myself.

(2) *Self-conceit.* And that brings us to the second step toward failure—self-conceit. It is a common thing for students in universities to know more when they are students than they will ever know again, and this young man experienced just what most students experience when they attend a university.

(3) *Extravagance.* And there is a third—extravagant spending. The Prodigal Son possessed plenty of means and opportunity to gain favor among his associates. He could be a hale-fellow-well-met sort of person, be praised, complimented, and flattered; so he spent extravagantly, which is a vice.

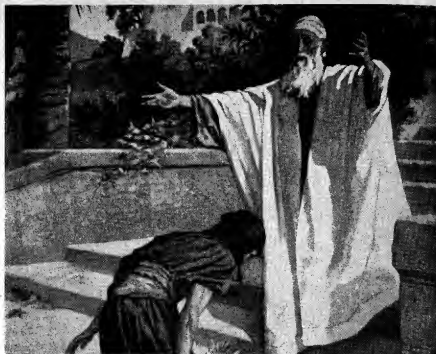
A great lesson in life is to learn to spend less than we earn. It is surprising how much success depends upon that little practice and how quickly failure can come in business, or to an individual who spends more than he earns. I am not referring now to investments—investment in education, investments in property. I am referring to unwise expenditures.

Many successful men have had to economize when they were going through school. I read the other day of one man who lived on one meal a day and became one of the great scientists of the world. I have in mind a very dear friend and associate, when I was principal of Weber Academy, who slept on a hard board for a bed, who prepared his own scanty meals, but who eventually became a president of one of our leading institutions.

(4) *Intemperance.* Following extravagance is intemperance. Being subject to the appetite which indulgence in intoxicants, nicotine, etc., stimulates, gives a false impression of joy, pleasure, and success. The Prodigal Son did not know, as many young men and young women of today do not know, that cigarettes in youth are about as useful in building a strong body as dynamite would be in building a house.

Charles Wagner in *The Simple Life* says, "Let your needs rule you, pamper them and you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone. Our needs in place of the servants that they should be, have become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose, that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true."

(5) *"Riotous Living."* But this young man, the



Having learned the unhappiness and degradation of sin, the repentant, prodigal son humbly asked his father's forgiveness.

Prodigal Son, experienced it through intemperance. What is the next step? *Lust!* He wasted his substance and weakened his character in riotous living. As a result, he found himself herding swine. The Savior uses that as the lowest of occupations, and the people to whom Jesus spoke considered it just that.

A total failure in life. He was nothing—a nobody. The writer of *Successful Men of Today* says that anybody can become a nobody, and this is how:

"Go to the drinking saloon to spend your leisure time. You need not drink much at first. Just a little beer or some other drug. In the meantime play a game of cards to kill time so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day. Thus go on, keeping your stomach full and your head empty, and playing time-killing games. And in a few years you will be a nobody, unless you should turn out a drunkard, or a professional gambler, either of which is worse than a nobody."

It is so easy to go down. We are facing right at this moment the two great things of life: the animal plane, in which all created animals move and satisfy their appetites, gratify their passions, perpetuating their kind; or the spiritual realm, which includes the intellectual, the love of beauty, the love of good literature.

There is something higher than the animal life; and up in that spiritual realm there is love, the most divine attribute of the human soul. There is sympathy. There are kindness and other attributes.

Oh, fellow teachers, if we could only appeal to the youth of the land and have them "come to themselves" before they reach the swine herd. What an achievement! I like that phrase, "when he came to himself." But why not have our young people come to themselves here and now, and answer the challenge put by the Prophet: "If the Lord be God, follow him; but if Baal, then follow him."

The Lord has revealed in this day the plan of salvation, which is nothing more nor less than the way to the spiritual realm in character worthy of entrance into His Kingdom. That is the Gospel of Jesus Christ as restored to the Prophet Joseph Smith, and it is complete. It offers to the world peace; but it requires the mastery of the animal appetites and passions, and service to our fellow men.

IN QUEST OF TRAINED SUNDAY SCHOOL TEACHERS

By General Superintendent George R. Hill

OUR great prophet, President

David O. McKay, said at the Sunday School Centennial Conference in 1949: "The great Sunday School of the future will have a teacher training class in which not only the active teachers, but also prospective teachers may receive practical instructions in the preparation and presentation of lessons . . . To reach the ideals I have mentioned . . . the prepared teacher must see clearly the message he is to impart. He cannot give what he does not possess. He cannot awaken in the hearts of children a nobility which is not his. He must know the details associated with the incidents of his lesson; must, through keen observation and research and study, gather illustrative material; must organize logically the accumulated material, that it may be presented impressively; must exercise discrimination and eliminate that which is irrelevant. This requires not only study but intelligent guidance which may be given in these teacher training classes." See *The Instructor*, Vol. 84, page 622.

Ever since Richard Ballantyne, inspired by the thought, "... that the Gospel was too precious . . . to be withheld from the children . . ." brought logs from Mill Creek Canyon, rock from Red Butte Canyon, and made adobes from which to construct a house, one large room of which was dedicated to the Lord for the teaching of the Gospel to children, this quest for teachers has gone on apace.

In the winter of 1892, Karl G. Maeser organized at the Brigham Young Academy a training course for Sunday School teachers, and teachers from many stakes were called to take it. Weber, Granite and some other stake boards in the nineties began teacher training courses for their teachers, as a stake board activity, with gratifying results.

April 4, 1907, a special Sunday School convention attended by

"twenty-nine members of the General Board . . . and 219 delegates from the stakes" was held in the LDS University buildings with First Assistant General Superintendent David O. McKay presiding. Elder McKay said, "The object of this convention is to bring about some unity in our work. . . . We have met for the purpose of getting close together, that the General Board may be in closer touch with the stake boards, and that the stake boards may get in closer touch with the local boards. We need unity in the Sunday School work. . . . We need unity of effort in everything that pertains to the development of the child's soul."

In the afternoon after preliminary business the delegates met by departments for the consideration of classwork, under three headings: "first, the selection of the aim; second, the development of the aim; and third, illustration and application." See the old *Juvenile Instructor*, Vol. 42, pages 266-268. At this time there were 741 ward Sunday Schools in the 55 stakes of the Church.

The *Juvenile Instructor*, purchased from the Cannon family by the Deseret Sunday School union in 1900, was in 1908 made a Sunday School teacher training organ. In an editorial in the January number President Joseph F. Smith, the General Superintendent said: "For 42 years the *Juvenile Instructor* has been devoted to the education and advancement of the young. . . . With this number the policy is modified; but the central purpose is still the same, viz., the education of the child."

" . . . The department of Sunday School topics will be devoted to special Sunday School workers. Therein will be found helpful suggestions on classwork, instructions from the General Board and not infrequently, we hope, letters from the different stake superintendents giving new ideas and successful measures in Sunday School work . . .

making the *Juvenile* an indispensable aid to every officer and teacher in the Sunday School."

Teacher training in earnest was brought about in 1915 when Elder Adam S. Bennion was chosen to prepare teacher training lessons for the following year. This excellent book, *The Principles of Teaching*, is one of the texts of the present teacher training course and should be in the library of every Sunday School officer and teacher.

In 1934 *Teaching as the Direction of Activities*, by John T. Wahlquist, was prepared — another invaluable text. In 1947 *The Master's Art*, by Howard R. Driggs, completed the "triumvirate" of Sunday School teacher training texts for the training of prospective teachers.



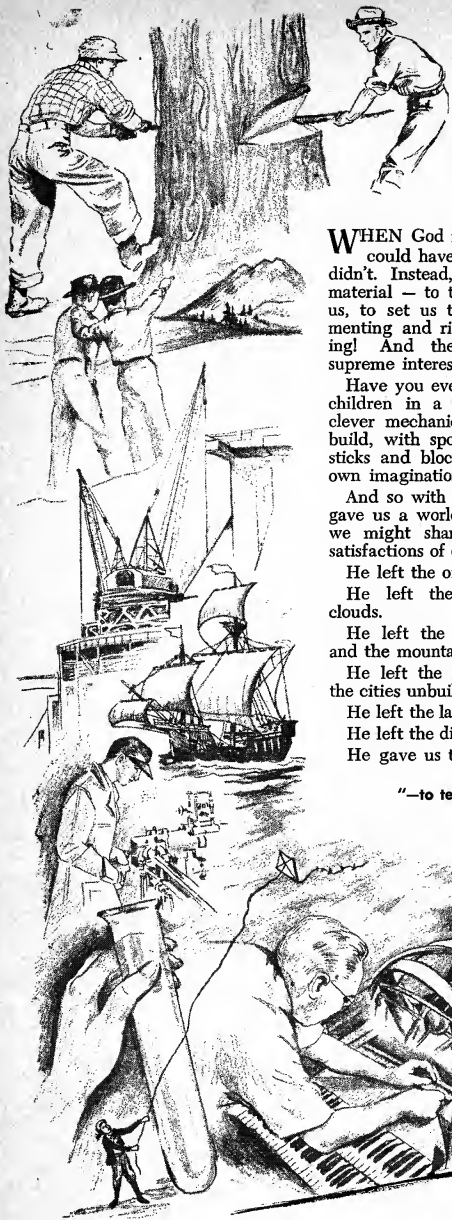
How many people in your ward have qualified for this diploma? Bishops may order them from the Deseret Book Co. (25c per dozen.)

For the 1955 teacher training course, the Teacher Training Committee of the General Board has prepared a manual and a new teacher's supplement to be used with these three excellent texts. These are ready for the course which should begin Sept. 25. (See page 26.)

So necessary, and urgent did the General Board consider the teacher training course for prospective teachers and yet so short of classrooms were most wards during the class period of the Sunday School, that it authorized the holding of this most potent class during the worship service of the Sunday School when classrooms are available, for the 28 or more weeks it takes to complete this course.

We are all teachers. All could profit from this course. Every adult in the ward or branch, be he old or young, should aspire to sometime take this splendid qualifying class.

Henceforth no bishop or superintendent should ever have to fall back on untrained teachers to handle this most sacred of callings — the teaching of the Gospel to the young.



The Challenge

BY ALLEN A. STOCKDALE

WHEN God made the Earth, He could have finished it. But He didn't. Instead, He left it as a raw material — to tease us, to tantalize us, to set us thinking and experimenting and risking and adventuring! And therein we find our supreme interest in living.

Have you ever noticed that small children in a nursery will ignore clever mechanical toys in order to build, with spools and strings and sticks and blocks, a world of their own imagination?

And so with grownups, too. God gave us a world unfinished, so that we might share in the joys and satisfactions of creation.

He left the oil in Trenton rock.

He left the electricity in the clouds.

He left the rivers unbridged — and the mountains untrailed.

He left the forests unfelled and the cities unbuild.

He left the laboratories unopened.

He left the diamonds uncut.

He gave us the challenge of raw

materials, not the satisfaction of perfect, finished things.

He left the music unsung and the dramas unplayed.

He left the poetry undreamed, in order that men and women might not become bored, but engage in stimulating, exciting, creative activities that keep them thinking, working, experimenting, and experiencing all the joys and durable satisfactions of achievement.

A man in Florida turned a miserable old green-water swamp, mosquito-infested and snake-inhabited, into a beautiful garden.

Once a sanctimonious visitor who was inspecting it exclaimed, "Oh, dear brother, what a beautiful garden you and the Lord have made from that swamp!"

"Yes," came the reply, "but you should have seen it when the Lord had it all by Himself!"

So it is with all the world. There is no Shangri-La where our every want can be supplied by wishing. There is no substance to the philosophy of "getting by." There is

"—to tease us, to tantalize us, to set us thinking . . ."



God Left

THE CALL TO WORSHIP*

By Alexander Schreiner

nothing worth while gained by chance.

Work, thought, creation — these give life its stimulus, its real satisfaction, its intriguing value.

Progress comes, not by some magic word and not by government edict, but from the thoughts, the toil, the tears, the triumphs of individuals who accept the challenge of raw materials and, by the grace of God-given talents, produce results which satisfy the needs of men.

ABOUT THE AUTHOR

DR. ALLEN A. STOCKDALE is a speaker whose international reputation is based



to portray the human side of business and industry. He has long been a student of what he calls "the science of human relations."

As a staff speaker for the National Association of Manufacturers since 1937, Dr. Stockdale has made more than 8,500 talks before hundreds of thousands of people in the 48 states and Canada from the platform and by radio and television broadcasts. He has helped contribute greatly toward a better understanding of the American individual enterprise system by people in every segment of our economy.

Born in Ohio, Dr. Stockdale was graduated from the Boston University School of Theology. He studied later at other American universities and at Oxford, England. In 1932, he was awarded the Alumni Medal for Distinguished Public Service at his fiftieth reunion at Boston University. A college and amateur baseball player and always an ardent fan, he counts many of the present and former big-league players among his personal friends.

HE IS GOOD THAT DOES GOOD

HE is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he has arrived to that height of goodness that nothing but an increase of his sufferings can add to it; if it proves his death, his virtue is at its summit; it is heroism complete.

—Jean de la Bruyere.

SOME 90 years ago at the time when both the Salt Lake Tabernacle and its organ were nearing completion, President Brigham Young said: "We cannot preach the Gospel unless we have good music. I am waiting patiently for the organ to be finished. Then we can sing the Gospel into the hearts of the people."

Music in itself and alone cannot teach the message of the Gospel. Rather it touches our feelings and opens our hearts and makes us ready to receive the message. Music is powerful when it accompanies our faith-promoting hymns as they are sung by faithful souls. Music is an effective servant in our religious exercises and elevating accompaniment in our worship. Music has the same effect in any country, just as Gospel truths are the same, no matter what the language.

This Tabernacle Choir, in a few weeks, will sing in France, Germany, Switzerland, Holland and Denmark, where few people understand the English language. But they will all rejoice in the sound of the music. Our foreign-speaking Latter-day Saints will have their feelings moved especially when they hear this great Choir sing the songs of Zion. These foreign Saints already know that they are a part of the Lord's Latter-day work. But when they hear the singing of these songs of Zion, they will feel it, and their souls will be so stirred that they will never forget it.

Music, then, is powerful when it accompanies faith-promoting words as it does in our Latter-day hymns. It rejoices with us in melodious strains over the great Restoration of the Gospel, and the Lord's marvelous work in these present days.

And now a comment about our Sunday School devotional prelude. This is music without words. Here, we find that music has less authority when it stands thus alone. Consider the lowly devotional prelude

and how it is sometimes disregarded and occasionally even "stepped upon." The devotional prelude is the call to worship. It is the official call to worship. The organist should begin *mezzo forte* (medium loud) so that the music may be clearly heard and yet be serene and calm.

After four minutes of rather quiet playing, the organist will do well to develop a noticeable *crescendo* at which time the conducting officer arises to take his place by the pulpit. Then the music should diminish in loudness and end in a quiet cadence. The call to worship is completed and we are ready to sing and to pray.

The effectiveness of this prelude depends in part on the cooperation given to it by the officers and teachers of the Sunday School. Their personal example yields better results than the music of the organ alone. The officers and teachers are asked to take their places quietly during the time of the prelude.

If we are ever concerned with behavior problems in classes, then this prelude time is the one to be put in order first, because the pitch of worship—as it were—is set here. An improved prelude results always, I believe, in increased reverence throughout the Sunday School.

Occasionally, it happens that this devotional music is played by faltering, inexperienced fingers. Never mind, for aren't we all faltering in something or another at sometime? Let us heed the call nevertheless. It is the call to worship our Heavenly Father. That is what is important.

So music does much for us. It is one of God's great gifts to man. Let us love this able servant in the Church. "Rise up, o men of God! Have done with lesser things. Give heart and soul and mind and strength to serve the King of kings." (From hymn no. 332 in *Hymns — Church of Jesus Christ of Latter-day Saints*.)

*From an address at a recent Sunday School conference in the Salt Lake Tabernacle.



a bumble Latter-day Saint
woman was chosen . . .

AMERICA'S MOTHER OF 1955

By Elaine Cannon*

Sister Lavina Fugal, a personification of parental love and exalted faith, is well qualified for her title.

"WE love the Sunday School!" Lavina Christensen Fugal said this when she learned that the Instructor wanted to share her story with its readers.

Sister Fugal, a Latter-day Saint living in Pleasant Grove, Utah, has been selected as the "American Mother of 1955," and was presented to President Dwight D. Eisenhower.

The Sunday School gave Sister Fugal's family its first real opportunity for expression and creative development. With little funds for formal training, the children were thrilled with what Sunday School offered them. Sister Fugal couldn't attend Sunday School as a child until she was old enough to be baptized because the family was so poor she didn't have proper clothes or shoes to wear to the meetings.

Typical of Ideal Motherhood

Her life since those early days has been marked with hardship, ill health and adversities. Yet at 75 she has been proclaimed the woman most typical of ideal American motherhood. She has reared four sons and four daughters to outstanding adulthood.

It would seem that Sister Fugal has had more than her share of life's problems. However, her eyes still sparkle in youthful delight and happiness. Her demeanor is one of mellowness, refinement, appreciation. Her face is finely etched with lines that tell of much laughter in spite of heartache, determination in overcoming obstacles, gratefulness because of the gift of life itself.

Though she is crippled, she moves with natural grace. She is soft-spoken but there is strength and inspiration in her words. A widow of Jens Peter Fugal, she still lives in the family home in Pleasant Grove, which is a fine example of goodhousekeeping.

National newspaper articles and magazine reports describe Mother Fugal as a "modest, God fearing woman . . ." These are impressive qualities in this day. She is serene because she is the Lord's willing servant. She has succeeded in spite of struggles that would have downed a lesser person because she has depended upon Divine guidance. She is happy because she has counted blessings instead of problems.

One of the loveliest things about Lavina Fugal is her warmth, her loving interest in others. She has always been a champion of the heart-hungry, the underling.

During her recent tour in the East, Sister Fugal was present at a Sunday School Mother's Day program in Syracuse, New York. As part of the traditional program, the youngsters of the ward had taken their places on the stand — all but one child, that is. There wasn't room enough for this last little girl, who stood down from the others, her chin quivering in disappointment, tears dropping on her crisp Sunday-best dress because she couldn't be seen with the others on the stand.

Sister Fugal's heart ached with the child's, and when she could stand it no longer she whispered to one of the brethren seated beside her to bring the little girl to her. Can you imagine the joy of the child when she was lifted to the lap of America's Mother of the Year, who then shared with her a rose from the bouquet presented earlier on the program to this lovely lady?

How gratefully Sister Fugal recalls her own opportunity to perform in Sunday School! "It was a little bit of heaven to be asked to be on a program. I was hungry for self-expression, for an opportunity to serve Heavenly Father in some small way. It came first through the Sunday School," she said.

A Record for Service

Since that time the Fugal family has set some kind of record for Church service in this organization. They could staff a Sunday School with the positions that they have held over the years. Two of the daughters were choristers at the age of 12. One son was the youngest superintendent the ward ever had. Sister Fugal herself spent most of her efforts with the adult classes. All told, the family's years of service in the Sunday School totals well over 210 years!

"The Church doesn't work you to death, it works you to life," said Sister Fugal on the afternoon we visited together. And that is the philosophy of Church activity with which she and Brother Fugal reared their children. All eight of them were taught that they were not doing the bishop a favor by accepting a call to teach or lead. It was a privilege — a very special privilege — to serve their Heavenly Father's cause.

All eight of Sister Fugal's children have been married in the temple. Seven of her 34 grandchildren are married and each of them chose temple marriage. She became a great-grandmother for the tenth time during the period she was so honored as Mother.

One of the girls was once asked to give a talk in Church. Mother Fugal went over to the chapel, measured the distance from benches to pulpit, and then came home to pace the same distance from porch to a chair placed on the lawn. Then the daughter prac-

*Deseret News-Telegram columnist and herself a mother of six and wife of a bishop, D. James Cannon.

ticed walking forward to take her place and speaking loudly enough so that all could hear!

Complete Communication Important

This exemplary mother realized the importance of "complete communication" between parent and child as well as between Heavenly Father and His earthly children. "He always hears me out. The least I can do is hear my own out," she says. As a result, twice-told tales often became eight-times told tales in the Fugal home!

Young Fugals were not *told* about prayer. The family prayed together and apart. Prayer was with them always.

The Fugal family motto is: "Perseverance is the price of success."

Each Fugal is talented. Art work of one adorns the walls of the family home. A second has won honors for dramatic endeavors. One is a popular lecturer and writer. All enjoy music at its best and several have special abilities with song or instruments. All but two have been graduated from college when it was a severe financial strain to do so. It took one daughter until 1952 to get her degree. Even though she had six children and was a grandmother, she had persevered.

(Left) Her children and grandchildren are her best "flowers."
(Center) many choice plants adorn her yard and friends' homes.
(Right) Mrs. Fugal has earned several awards for her service in community affairs.



One son related how his mother dug dandelions for chicken feed to earn a quarter's tuition so that he could go on with school.

Sister Fugal's son, Delbert, is a prominent Church leader and contractor in Sandy, Utah. Vida Fugal Swenson (Mrs. Alfred) has taught school in Boston and Provo. She has done charcoal portraits of each Church president. Alda Gardner (Mrs. Milford) is seminary principal in Afton, Wyoming.

Dr. G. Roy Fugal, another son, has degrees from Massachusetts Institute of Technology, Yale and Brigham Young University. He has received diplomas for graduate work at both Princeton and Harvard. He was a popular student leader during school and since has been on the faculty at Yale and lectured at top universities in the country. He is now an executive in charge of employment practices for General Electric in Bridgeport, Conn. with some 230,000 workers over the country under his direction.

Genevieve Fugal Wright (Mrs. Harold M.), another daughter, is a musician of note as well as the wife of a member of Hillside Stake Presidency. The Tabernacle choir is among her activities. Jean, another son, is a science teacher at American Fork High. Anna (Mrs. Loile Bailey) is a gifted pianist and singer. John is principal of Pleasant Grove Seminary and with his brother, Jean runs a 65 acre diversified farm. He is a member of his ward's bishopric.

Each time she has been honored, from the first announcement in April through the fabulous award banquet in the Waldorf-Astoria's swank Surf Room in New York to the recent honorary Golden Gleaner presentation at the 1955 MIA June Conference, Sister Fugal has welled up in tearful humility and awe.

There have been times in Sister Fugal's life when doctors had given her up for dead, times when she was so weary with struggle she would have been glad for release, yet she prayed to live that she might care for others ill in the family. If she was needed, her wants were set aside.

Her medical attendants told her she would never walk again, but she has scaled majestic Timpanogos Mountain twice and shingled the roof of her home with crutches strapped to her legs, since then. When her garden of prize dahlias and peonies needed attention she disregarded medical advice to hoe these 200 plants. As a result she suffered a cerebral hemorrhage which caused the loss of sight in one eye — the price for her belief that not even a flower of God's should go uncared for, no matter how she felt personally.

The night before the momentous presentation, May 6, Mother Fugal was going wearily back to her hotel room. The day had been a particularly trying one with

numerous speaking appointments and appearances. The women in charge asked if she could muster the strength to speak to "just one more group" before she retired. She lifted her head and smilingly gave the familiar "I'd be glad to." That one more group was her eight children who, with the help of kind friends and relatives, had made their way eastward for the big day!

After the sweet surprise, the Fugals excused themselves. In those moments of privacy they knelt in family prayer.

As a Missionary Call

Home again, she still has no thought for herself. In spite of doctor's orders that she rest, she willingly greets all comers and arises at 4 a.m. to personally answer the quantities of fan letters she receives each day. She feels it a Church missionary call to respond to such queries as "tell me about your beliefs that you credit as being responsible for your happy family life." One young man wanted her to advise him whether he should join the LDS Church or not. He had followed the newspaper reports in the east and was interested in the teachings of her Church.

This loveable mother claims she would rather "wear out than rust out." And until that day comes, this gentle, pretty woman will undoubtedly go on serving in whatever way she can, whether it is taking care of her grandchildren or speaking in the Tabernacle.



Photo by Robert Steele of Auckland, N. Z.
Symbolic of Latter-day Saint aspirations is Mitre Peak, its sheer slopes standing more than a mile above the waters of Milford Sound in New Zealand's South Island.

HIGHER STANDARDS

*through a
New Zealand
teacher
of merit*

By Virginia Baker

"THE two teacher training classes I now instruct offer an interesting contrast to the Gospel Doctrine classes I have taught for seven years," says Ada M. Bratton. "But," she adds ruefully, "I didn't work it right on scheduling the training classes. One started before the other, so I have two lessons to prepare each week."

Sister Bratton is Sunday School training adviser for the New Zealand Mission. She lives in the Auckland Branch, Auckland district, where her two training classes are held. The lesson year for New Zealander members begins just after the annual Easter conference. During the busy weeks prior to it, Sister Bratton prepares lesson aids and other material to present to the teachers who attend what is one of the largest gatherings of Latter-day Saints in the world outside the United States.

Awareness of the importance of Sunday School teaching came early to Sister Bratton. She was baptized at the age of eight, but her family lived in Te Kuiti, a small township where there were no other members of the Church. Until recent years her only contact with the Church was in the Bratton family home Sunday School.

When she moved to Auckland about nine years ago, Sister Ada was called to teach the Gospel Doctrine

class, which she did for seven years. "It would have been impossible to teach the class without greatly improving my knowledge of the Gospel in the process," she says. "And as my head has to show my heart the way, that has been very important to me."

Situated approximately 75 miles from the New Zealand temple site, Sister Bratton's home in Auckland is on the long, narrow peninsula which juts northward from New Zealand's North Island. This locale gives

In the best tradition of Church teaching, Ada M. Bratton's influence for good comes from her fine example as well as from her diligent, responsible cultivation of the best teaching materials and methods.

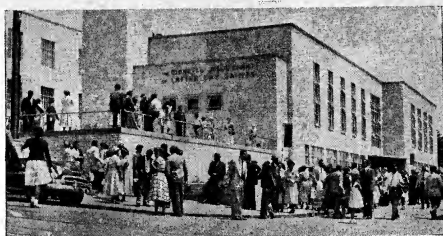


the city the unusual advantage of two harbors—Waitemata on the east coast and Manukau, seven and one quarter miles across the narrows, on the west coast. Across the Tasman Sea about 1,250 miles to the west is the southern tip of Australia, nearest "neighbor" to New Zealand. Eastward, and slightly to the north, Santiago and Buenos Aires are approximately 6,000 miles away, or more than twice the distance across the United States.

Not Predominantly Maori

Contrary to general opinion in the States, the population of New Zealand is not predominantly Maori. In Auckland itself, of a total of 360,000 persons only about 6,000 are Maori. Other Polynesians, mostly from Samoa and Tonga, account for another few thousand and the balance are of European descent.

The problem of molding students of many nationalities and different races into well-trained Sunday School teachers is a challenging one. In the teacher training classes, Tongans, Samoans, Maoris and New Zealanders (of European descent) eagerly await the help Sister Ada can give them.



A great improvement in facilities is the Auckland Branch chapel, begun under the former mission president, Gordon C. Young. It is still an architectural landmark in Auckland that increases respect for the Church.

She applies the knowledge she gains from her government work in erasing the line between 'light and dark.' She establishes in its place the Latter-day Saint spirit of brotherhood."

The beautiful new chapel where Sister Bratton does her principal teaching is built on Auckland's main thoroughfare, Queen Street. The edifice is outstanding enough to be included in a brochure by the local board of trade. The building was dedicated late in 1953 by Elder LeGrand Richards of the Council of the Twelve.

Already it is so crowded, the teacher training classes can find no regular classroom so must meet in the kitchen off the recreation hall. Sister Ada describes the facilities thus: "When I meet with classes in the kitchen, I use a blackboard resting on the sink bench (drainboard)."

"The first essential for a teacher is knowledge," Sister Bratton tells her instructors-to-be. "No one can teach what he does not know himself. Technique and personality follow. Not everyone with knowledge can teach, but no one can teach successfully without it."

Because the teacher's knowledge is of no value in the classroom unless the student can grasp the point of a lesson, her trainees are shown how to use visual aids effectively.

Libraries Urged

To encourage wider and better use of visual aids, this energetic leader is urging the creation of Sunday School libraries in the New Zealand Mission. Under her direction, a library is being developed in Auckland. Several hundred mounted pictures, some flannelgraph material, groove boards and other equipment are being sorted, arranged and catalogued. The final product will serve as a model for all libraries in the mission.

Completion of the Auckland chapel brought a deep sense of personal accomplishment to Sister Bratton. She has served on the Mission Building Fund Committee as secretary for several years. The committee still functions, for there are other chapels to be built in the environs of Auckland. It is the duty of the committee to arrange to keep an assigned number of missionaries at the Church college near Hamilton.

Like most teachers, Ada Bratton has served in many positions of leadership. She has been Young Women's MIA president, teacher of the special interest class, and theology instructor at Relief Society union meetings.

Why has she enjoyed teaching so many different classes? "This is a hard question to answer," she says. "I just like teaching and would like to see the standards raised."

And standards are being raised in New Zealand, a great part as a result of her work.



The theme in the background is expressed in the growth of the Church in New Zealand, as well as in this presentation by young Maori Saints.

All the trainees learn to conduct meetings and lead class discussions. But Sister Bratton noticed, in the Gospel Doctrine class, that members were more content to sit back and let her deliver a lecture-type lesson.

Although all Maoris speak and understand English, the older Tongans and Samoans have difficulty, and it is a problem to know how to put a lesson over to them. "I try to use simple English and to explain very clearly," Sister Bratton says. "I try to remember also that Samoans and Tongans generally have a very fine knowledge of scripture since they have few books other than the Bible and the Book of Mormon published in their own language."

Relies on Power of Prayer

"My Gospel Doctrine class is very large and it is difficult to give everyone an opportunity to take part. I am never quite satisfied that I have done as much as I could in this class." This modest teacher relies greatly on the power of prayer to help her overcome her teaching problems. She had no formal training in school on teaching. She is employed as a clerk in the Maori Affairs Department of the Dominion government.

Elder Jerold D. Ottley, mission Sunday School superintendent, says of Sister Ada: "Although of European extraction, she has a wonderful knowledge of the Polynesian, his habits, his strengths, and his differences."



Photo by BYU Audio-visual Center.

Children Like To Talk

By Jena V. Holland

PAULINE and ten other children were exuberant with excitement. They knew the answer to the "question of the day."

The day was Sunday. The children were members of a Sunday School class—a Sunday School class which was fun! It had an average attendance of 96% of all children who were eight or nine years of age in the ward.

The students could hardly wait for the roll to be marked to answer "the question." Flashing eyes, beaming faces and waving arms and hands were evidences of how much each wanted to tell the answer.

They were studying Church history. The question was: "What states did the pioneers travel through from the time they left Nauvoo until they arrived in Salt Lake City?"

Pauline could hardly sit on her chair, she was so excited. Sister Kay called on her; out of her muff came a roll of paper. She proudly displayed a child-drawn map on which she had laboriously drawn, labeled, and artfully shown the states and marked out the Mormon Trail. She pointed out each state, as two of her friends held the map, and told something interesting about each one. No master of literature could have told it better. It was delivered in a child's language to child listeners.

Following her demonstration other children contributed points of interest. Many, many questions were asked and answered.

The teacher was a talented class leader. One comment led to another, and on and on.

The three minute closing bell sounded and Sister Kay said, "My, that is the closing bell already." Looks of disappointment spread over the faces of her students. Then Sister Kay said, "The question of the day" for next Sunday will be "Why did Brigham Young think Salt Lake Valley would be a good place for the pioneers?"

Smiles returned to the faces! They had another question!

Each Sunday after the three minute closing bell sounded, Sister Kay presented the "question of the day." The children searched through religious literature during the week so they might get the answers and have the opportunity to tell the answers on the following Sunday.

After the class, Sister Kay checked over her lesson. Every important point had been brought out by the students. A smile crept into her face. She was happy, too. Teaching Sunday School was such fun!

Yes, children like to talk. When led by a well-prepared, trained discussion leader the "talking" becomes a media for objective, educative, learning experiences conducive to the positive development of the mental, moral, physical and emotional growth of the child.

The discussion method used artfully in the Sunday School classroom helps to:

1. Encourage self expression.
2. Channel conversation to constructive uses.
3. Give the child a feeling of "belonging."

Answering the "question of the day" is looked-forward-to fun for Church history students of the Manaua Ward, Provo, (Utah) Stake.

4. Develop the sense of being a good listener.
5. Develop social graces by children learning to take turns, etc.
6. Screen the more interesting material from the less interesting.
7. Encourage discussions on the children's level.
8. Stimulate interest.
9. Promote a better teacher understanding of the children's religious and emotional status.
10. Stimulate religious study through the week days.
11. Provide a desirable climate for learning.
12. Develop leadership.
13. Make a class more fun!

ABOUT THE AUTHOR

At an age when most little girls are playing with dolls, Jena V. Holland, as a 12-year-old, helped in teaching a Sunday School kindergarten class. "It was then," she says, "I discovered the love and joy of teaching."



The Lord provided an opportunity for me to discover, my vocation for life. Every year since then she has been a teacher, recreation worker, or student in education. Graduating at 17 years of age from Brigham Young University Normal School, she began teaching in the public schools of Utah. Having obtained a bachelor's degree in educational administration and a master's degree in elementary education from the BYU, she is working for her doctorate. She has attended six colleges and universities.

Holder of four valid educational teaching certificates, she has taught from the kindergarten to junior college, trained student teachers at the BYU, University of Utah, and College of Southern Utah; has been elementary principal, critique teacher and regular teacher. Now employed in the Provo City School District as a teacher of corrective reading, she assists children who need special help.

Sister Holland has served as a teacher, director or supervisor of children's and women's recreational activities in Los Angeles, Calif., and Provo and for the State of Utah. She has trained recreation workers for service throughout the state, and has served on the Provo City Board of Recreation.

At one time Sister Holland was called on a mission to teach at the former Laie Mormon School at Oahu, T. H. Other Christian service, having been serving on stake boards, ward Mutual Improvement Association presidency and various teaching positions in the Sunday School, MIA, Primary and Relief Society.

Married to William LeGrande Holland, they have two sons; Hal, 21 and Lee, 14. Sister Holland leaves for Japan this month with 11 other American educators under a U.S. government appointment to interpret U.S. educational practices there.

"For the Power Is in Them..."

Teachers: Here are your assignments for class memorization, correlated with the October lessons.

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, . . .

And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

—Doctrine and Covenants 133:8, 37.

LEADERS OF THE SCRIPTURES

Course No. 9

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

—Amos 3:7.

HISTORY OF THE RESTORED CHURCH

Course No. 11

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

—4 Nephi 3.

PRINCIPLES OF THE RESTORED CHURCH AT WORK

Course No. 13

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only Begotten of the Father—

—Doctrine and Covenants 76:22, 23.

LIFE IN ANCIENT AMERICA

Course No. 15

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

—Matthew 6:19, 20.

"HOW I MEMORIZE SCRIPTURE"

THREE rules have always helped me in the memorizing of Scripture. They are:

1. Know something of the subject to which the scripture pertains. Avoid "proof texting." Too many of us search the scriptures only to prove a doctrinal point, rather than to seek its context and overall meaning.

2. Scan the verses first, separate into parts, then proceed to commit to memory.

3. Write the scripture down, with force and meaning. This helps to make the impression and leads to quicker perception.

—President Alvin R. Dyer,
Central States Mission.

CHRIST'S IDEALS FOR LIVING

Course No. 19

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves . . .

—Doctrine and Covenants 58:27, 28.

SAVIORS ON MOUNT ZION

Course No. 21

The thing that God has given to you that is worth more than all the rest is the opportunity to obtain eternal life in the celestial kingdom and have as your companions, throughout the ages of eternity, sons and daughters, husbands and wives with whom you have associated here on earth.

—President George Albert Smith.

PARENT AND CHILD

Course No. 24

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

—Doctrine and Covenants 68:28, 29.

TEACHINGS OF THE DOCTRINE AND COVENANTS

Course No. 27

Intelligence, or the light of truth, was not created or made, neither indeed can be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

—Doctrine and Covenants 93:29, 30.

A MARVELOUS WORK AND A WONDER

Course No. 29

Know this, that every soul is free To choose his life and what he'll be,

For this eternal truth is given, That God will force no man to heav'n.

—William C. Gregg,
Hymns—Church of Jesus Christ of Latter-day Saints, No. 90.

How fortunate are we . . . to have a second great witness to God and His Holy Bible in the Book of Mormon . . .

The Eighth Article of

BY ELDER ADAM S. BENNION

of the Council of the Twelve

"WE believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

As Sir Walter Scott drew near his beautiful and affecting end, he requested Lockhart to read to him. When asked from what book, he replied: "Need you ask? There is but one."

And H. G. Wells said of the Bible: "It has been the Book that has held together the fabric of western civilization. It has been the handbook of life to countless millions of men and women."

C. B. McAfee called it: "The Greatest English Classic."

And another author declared: "The heart of humanity comes back to the Bible as the tide comes back to the shore."

Such praise makes us all grateful that we have declared to the world our Eighth Article of Faith.

For with us it is as it was with Carlyle when he said: "In the poorest cottage—is one Book wherein for several thousands of years the spirit of man has found light, and nourishment, and an interpreting response to whatever is deepest in him."

To Latter-day Saints the Bible is not only great literature—it is the Word of God. Its great truths have been declared out of Sinai by God Himself—have been given to mankind by His Son, the Savior of the world, throughout the four Gospels—and have been pronounced by Holy Prophets and men of God through all the ages. How fortunate are we as Latter-day Saints to have a second great witness to God and His Holy Bible in the Book of Mormon—written by Holy Prophets on the American continent, and also recording the Sacred Mission of the Son of

God to this favored land after His resurrection.

Latter-day Saints are frequently asked why they make a reservation in their acceptance of the Bible as the Word of God. To anyone who knows how that great book came down to us the answer is clear.

Think how the books of the Bible have been preserved for us.

Long before printing was available, records were handed down by word of mouth. Later they were written on papyrus or parchment or engraved on stone. Then copies were made of them for wider distribution. Think of the omissions or errors possible in the work of transcribers. Remember that no one of us has ever seen an original Biblical document.

Remember, too, that the Old Testament was written largely in Hebrew. It had to be translated into the Greek—into Latin—and then into the language of the peoples of the various nations to which it was later made available. For the Englishman—out of Hebrew into Greek—into Latin—into Anglo-Saxon, and Old English and then, finally into modern English. Nor is that the end of the process. Following the translations, came the versions. A glimpse at English ones shows the necessity of a reservation:

Wycliffe's Bible	1380
Tyndale's Bible	1527
Coverdale's Bible	1536
Matthew's Bible	1537
The Great Bible	1539
The Geneva Bible	1560
The Bishop's Bible	1568
The King James	
Authorized Bible	1611

During all that time, and since, other versions have been published as scholars have discovered additional materials and have been motivated by different interpretations. President J. Reuben Clark has given

years of painstaking research to the significance of these many translations and versions, and it is hoped that he will soon give us the benefit of his most helpful studies.

Time magazine, in its issue of August 9, 1954, printed the following very significant article:

"The Rev. John William Ellison, rector of the Episcopal Church of the Epiphany in Winchester, Mass., has been working for several years at the monstrous task of comparing varying manuscripts of the Greek New Testament. All of the 4,600 known versions are copies (or copies of copies of copies) and few are exactly alike. The copyists added words and omitted words. They changed spellings to fit their times and even changed meanings to conform with current notions. They made all sorts of mistakes. Mr. Ellison's project has been to try to find out what variations went in 'families,' indicating that groups of manuscripts were copies from the same original or from one another. Flooding through 311 versions of the Gospel according to St. Luke, he found 2,000 variations in only two chapters. In 15 verses he found 400 variations."

Surely we must say: "We believe the Bible to be the word of God—as far as it is translated correctly."

Were further evidence necessary, we might well include references found in the Bible to books not presently included in it:

"Book of the Covenant (*Exodus* 24:7); Book of the Wars of the Lord (*Numbers* 21:14); *Book of Jasher* (*Joshua* 10:13); *Book of the Statutes* (*I Samuel* 10:25); *Book of Enoch* (*Jude* 14); *Book of the Acts of Solomon* (*I Kings* 11:41); *Book of Nathan the Prophet* and that of *Gad the Seer* (*I Chronicles* 29:29); *Book of Ahijah the Shilonite*, and visions of *Iddo*, the *Seer* (*II Chronicles* 9:29); *Book of Shemaiah* (*II Chronicles* 12:15); *Story of the Prophet Iddo* (*II Chronicles* 13:22); *Book of Jehu* (*II Chronicles* 20:34); the *Acts of Uziah*, by *Isaiah*, the son of *Amoz* (*II Chronicles* 26:22); *Sayings of the Seers* (*II Chronicles* 33:19); a missing *Epistle to the Ephesians* (*Ephesians* 3:3); missing *Epistle to*

Faith*

the Colossians, written from Laodicea (*Colossians* 4:16); a missing Epistle of Jude (*Jude* 3); a declaration of belief mentioned by Luke (1:1)."

One other significant bit of evidence, adding to the caution of our Eighth Article of Faith, is found in the very stimulating preface to the 1640 version covering a note of the Translators to the Reader.

We make no such reservation regarding the Book of Mormon, because it was translated under inspiration by the gift and power of God operating through His prophet, Joseph Smith.

Read again the stirring testimony of the Three Witnesses—Oliver Cowdery, David Whitmer and Martin Harris. No one of them ever withdrew his sacred witness even though all three of them later left or were excommunicated from the Church, with more or less enmity toward the Prophet Joseph.

But quite apart from any reservation, it is wonderful that we have the two great volumes of sacred literature referred to in our Eighth Article of Faith. It is wonderful how they sustain and reinforce each other—through the prophecies of the Bible and their fulfillment in the Book of Mormon. Of all people in the world, Latter-day Saints ought to be readers of scripture. We have all the wealth of the Bible—and we have the glorious witness—not only the verification of the truths of the Bible—but the New Witness that Jesus lives and that as a resurrected Being He visited this continent. All of that witness is heightened by the return of God the Father and His Son Jesus Christ to restore the Gospel to our generation through the Prophet Joseph Smith. What a rich heritage is ours!

And it becomes the richer as we read and come to understand these glorious scriptures.

(Concluded on page 247.)

*The eighth of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for *The Instructor*.



ELDER ADAM S. BENNION

... *The Bible is not only great literature—it is the Word of God.*

ABOUT THE AUTHOR

ELDER ADAM SAMUEL BENNION of the Council of the Twelve is known throughout the United States for his achievements in education, business, public speaking, and civic work.

In the part of Salt Lake County known as Taylorsville, he was born December 2, 1886, to Joseph B. and Mary Ann Sharp Bennion. The family of Adam and Minerva Young Bennion numbers five children and 19 grandchildren.

Elder Bennion obtained a B.A. degree at the University of Utah. After experience as a teacher, he earned the M.A. degree at Columbia University. Advanced work for his Ph.D. degree was done at the University of Chicago and the University of California. He has served the cause of education in the Church in several capacities, notably as superintendent of Church schools. He served as a member of the Sunday School General Board from 1915 until his call to the apostleship.

Elder Bennion for many years was one of the top executives of Utah Power and Light Company,

serving as vice president at the time of his call to be one of the General Authorities. The American Red Cross, the Community Chest, the Chamber of Commerce, the Rotary Club, the Regional Wage Stabilization Board, and local music societies have been recipients of his leadership and wisdom. He is now a member of the board of the Denver and Rio Grande Western Railroad.

In the interests of education, Elder Bennion is currently a member of the boards of two Utah universities. He has served with distinction as chairman of the Utah Public School Survey Commission. He has also served on national committees studying school programs. He is president of the University of Utah Alumni Association.

Elder Bennion's publications include several volumes on teaching and religious themes, including one of the Sunday School's teacher training texts, *Principles of Teaching*.

In April, 1953, the vacancy left by the death of Elder John A. Widtsoe was filled by the ordination of Elder Bennion as a member of the Council of the Twelve.



Librarian Florence Roylance uses an expensive and efficient duplicating machine to meet a large variety of Sunday School needs.

“Dittos” Endless Supply

Conducted by Wallace G. Bennett

Library Real Help

A Junior Sunday School library which started with pictures placed in cardboard boxes in a home several years ago has grown in the Springville Sixth Ward, Kolob Stake, Utah, so that it now contains approximately 1,600 pictures and other supplies. It is used by 14 teachers regularly, who hand in their needs from a week to a month in advance to Sister Florence Roylance, librarian.

Pictures are filed both alphabetically and numerically, depending on their subjects. The file is organized so there is no difficulty in adding new pictures. A loose leaf folder index contains a complete list of the names and numbers of the pictures and also the number of copies of each picture.

In addition to pictures the library contains books, maps, flannelboards, shadow-box, cutout or groove board, flower stands for holding the flannelboards. Activity supplies are: all sizes of tin cans painted in bright colors, painted sewing spools with long shoe laces for stringing, clay, wooden blocks, macaroni colored with food coloring and yarn with the ends dipped in wax for stringing, scratch paper, colored construction paper, paste, scissors and colored chalk. Sewing cards can be made from pieces of mounting cardboard cut into different objects and sewed with yarn.

Each teacher has a box with her name on it, with crayons, chalk, eraser and pencil.

Sister Roylance goes to the meetinghouse on a week day each week to place the pictures and activity materials wanted in manila envelopes with each teacher's box. When paste is being used, newspapers and an old piece of towel that can be dampened to wipe fingers on is supplied. The library has a Ditto machine “that gives a never ending supply of pictures for painting or for making into books.”

The proceeds from a cake sale, held by the officers and teachers at a local store, were used to buy a small table for the library, blankets for the smallest children to sit on the floor, and other supplies. “We are adding to the library little by little and in time hope to have it as complete as possible,” Sister Roylance reports.

• • •

Finds Joy in Sunday School Work

“It was a joy to have been here this morning!” So remarked an elderly lady visiting the Liverpool Branch Sunday School of the British Mission on Easter Sunday.

Her remark and the worshipful, reverent spirit of that occasion brings from Trevor H. Jones, Liverpool Sunday School secretary, an expression of gratitude for the joy he finds in doing Sunday School work.

He writes: “I feel grateful to serve the Lord under the guidance of the Sunday School superintendency who are doing the Lord's work here in Liverpool with a wonderful spirit. I am grateful for what Sunday School has given me. It has given me and countless Saints the knowledge and the intelligence that is so vital in our Father's plan of salvation.”

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Small Branch Sets the Pace

ALMOST 100% attendance . . . regular prayer meetings, faculty meetings, and a teacher training program . . . an active enlistment program, representation from the branch at all district leadership meetings, and assignments filled with diligence and pride — these are some of the distinctive characteristics of the Fairmont Branch Sunday School, composed of 25 members living in a circle with a 40 mile radius in Minnesota in the North Central States Mission.

Reasons given for the success of the Sunday School are: *First*, adequate preparation and planning as evidenced by the faculty meetings and prayer meetings. *Second*, all members are given a part in the operation of the Sunday School and are made to feel important. *Third*, co-operation and division of responsibilities “enable the Sunday School to carry out a well-rounded program of activity, enlistment and teaching.” *Fourth*, each member has devout faith “in the guidance and blessings given to the faithful by our Father in heaven.”

There are three classes in the Sunday School, which receive the same preparation and attention as if each were in a large ward Sunday School.

Once each quarter at one of the monthly faculty meetings a plan is prepared for the next three months activities. Assignments and jobs are given, and all members over 10 years of age are given a copy of their assignments. It is a real help to Superintendent Sven Damstedt to have the 2½-minute talks, prayers, sacrament gem, and other responsibilities assigned for a three month period.

Branch President Jerry Barnes and his wife, of Blue Earth, Minn. started a home Sunday School four years ago. The success of missionary work in the area has brought a branch, organization and the activities described.

A recent factual article appeared in the Fairmont Daily Sentinel, accompanied by five action photographs, was entitled “City's Newest Congregation — Mormons Grow in Fairmont.”

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Sunday School on Bus

PAT BABBEL (organist of the Parley's First Ward Sunday School, Highland Stake, Salt Lake City, until she recently moved from the ward) gives us an account of how teen-agers remembered the Sabbath

and Sunday School on a trip. Excerpts from her letter follow:

"A few weeks ago I had the privilege of taking a trip with a group of teenagers to Berkeley, Calif. We went as a group of about 50 representatives of East High School, Salt Lake City, to sing and play in the California Western Division Music-Educators Conference.

"The thing that meant the most to me was not the music, but the spiritual association that we as a group had. Our sponsor was Miss Lorraine Bowman, our choir director and a member of the YWMA General Board. Under her leadership, we had some of the most enriching and faith-promoting experiences of our young lives.

"The one experience that I would like to tell you was that of the Sunday School services that we held on our two buses. On Saturday night we had stayed at Winnemucca, Nev. As we left Winnemucca early Sunday morning, the first thing that entered our minds was that this was the Sabbath; and we decided we were going to have Sunday School on each bus. The majority of us were Latter-day Saints but even the non-members were in favor.

"Two boys who were priests were appointed as "bishops" and they took charge. On one bus there were assigned three or four 2½-minute talks; but it turned out that everyone, LDS or not, either bore his testimony or in some way added to the spirit of the day by saying something worthwhile. On the other bus there were many beautiful and wonderful talks given too.

"I can never tell you how much this helped our Sabbath to be so wonderful. We knew that our Heavenly Father was with us every mile of our journey, and everything that we did we prayed to Him about. We could never have done as well as we did without His help."

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Stake Directory Helps

RICHLAND Stake Sunday Schools, Washington and Oregon, maintain a stake directory of Sunday School workers. The directory lists the stake board members, ward superintendencies and faculties. It gives their positions, addresses and phone numbers. One ward secretary lists the room numbers the various classes meet in. Cooperation from ward secretaries, and information brought back by stake board members helps to keep it up to date.

Planning Talks, Sacrament Gem

SUGAR House Ward in Salt Lake City finds that planning and follow through aid in assuring good 2½-minute talks, as well as prepared, on the job people for prayer and sacrament gem assignments. Lu Clark Fawson and Emma Davis have been assisting the superintendency in this connection.

Parents help teachers in seeing that talk assignees are prepared. The emphasis is on helping the children to help themselves. In one instance an 8-year-old boy had prepared his talk by himself. When it came time to deliver it he was so frightened he could not face the congregation. The boy's father gave the talk just as his boy had prepared it. The sweetness of this act was felt by all present. It is believed that this activity helps create a greater bond between parents and children in Sugar House Ward.

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Printed Program Informs

SUNDAY PROGRAM
WALNUT CREEK WARD



To remind members of the Walnut Creek Ward about the promise of things to come, the weekly Sunday School program carries a drawing of their new meetinghouse which is under construction.

AMONG the attractive programs informing members about Sunday School, and other activities in the ward, is the one distributed in Walnut Creek Ward, Berkeley (California) Stake. On the front of the program is a drawing of the chapel now under construction for both the Wards. In addition to the order of exercises for Sunday School and sacrament meeting, the program details other ward announcements for the week.

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, The Instructor, 50 North Main Street, Salt Lake City 1, Utah.

A Teacher's Call

FROM Riverside Stake, Salt Lake City, comes this interpretation of "A Teacher's Call":

"You have been called to act as a Sunday School teacher. This honor comes to you because you are looked upon as possessing those qualities that make you capable of filling a responsible position.

"It is your duty to teach by example as well as by precept. Sincerity of belief, love for the work, and humility in its performance are attributes of a successful teacher. Careful preparation is a requirement of an interesting lesson. Faithful attendance at all meetings is requested and is evidence that you are co-operating with the superintendency.

"Every good Sunday School teacher must essentially be a living exponent of Latter-day Saint ideals. The teacher can grow and benefit from the class as well as the student. Develop and improve your talents by whole-hearted performance of your duties."

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Perfect Attendance Record

SEVEN members of the Sandy First Ward Sunday School, Mount Jordan Stake, achieved perfect attendance in 1953, and 1954. They are: Wally Richards, Roy Lee Stuart, Lee Asay, Terry Kirby, Russell Streble, JoAnn Farnsworth, and Rebecca Smith. Kenneth Brady is ward superintendent.

COMING EVENTS

August 7, 1955

July, 1955, Monthly Report
Sent to Stake Secretary

September 4, 1955

August, 1955, Monthly Report
Sent to Stake Secretary

September 18, 1955

Sunday School Budget Fund
Sunday

September 25, 1955

Suitable Date To Begin
Teacher Training Classes

September 30 and October 1, 2,
1955

Semi-annual General
Conference

October 2, 1955

Sunday School Semi-annual
Conference

October 3, 1955

September, 1955, Monthly
Report Sent to Stake Secretary



Love of God's handiwork, manifest in nature, is itself a gift and deserves cultivating. The attitude of a mother is soon reflected by her daughter.

OUR Heavenly Father has so many gifts to bestow that it is impossible to count them all. Some, such as a talent for music, He bestows upon His children. (See the picture "Music Is a Gift from Our Father in Heaven.") Other gifts, such as trees and streams and mountain dells and flowers, He bestows upon Earth. (See the picture "Some Seeds Float through the Air.") But love of God's handiwork, manifest in nature, is itself a gift and deserves cultivating.

In many cases there is a close inter-relation between the gift of creative music and the love of nature. Mozart speaks of his creativity being inspired by natural beauty. Wagner is another example.

Mahler and Debussy attempted to "integrate nature into the symphonic world." When Karl von Weber saw a landscape unfold, "funeral marches, rondos, furiosos and pastorals rushed in somersaults" into his mind. Beethoven said of his "Pastoral," "The yellow hammer up there, the nightingales and cuckoos all around, composed with me." (*Musical Workshop*, by Dorian)

While most children are not Beethovens or Debussys, all children can enlarge their souls through appreciation of music and of nature.

Our Father's Gifts

By Ramona W. Cannon

SOME SEEDS FLOAT THROUGH THE AIR

HERE is a picture that is genuine grace and poetry. How it catches the spirit of the wonderful world God created for children to be happy in! The skies, the stars, the birds, the streams, the flowers, and — as this lovely little girl has discovered — even the dandelion seeds are very beautiful.

Light as the imaginings of fairies, they float through the air as she blows them from the palm of her graceful hand.

What simple things can bring delight to children, and how many facilities are all around us to keep the ingenious child busy and contented, even when alone! In fact, being alone is a most satisfactory way of communing with nature. All children need to learn to be happy by themselves as well as with playmates.

From the first, parents should "condition" their children away from the terrors of nature to an enjoyment of its beauties in their infinite variety. A sense of God's peace and harmony as expressed in the creations of nature can be sensed by a very young child, especially if the parents feel this. It is remarkable what children can feel. A belief that all wonderful creations including themselves were made by a powerful Father who loves them all, and that all are related to one another, gives a sense of trust, happiness and security to little people.

Note, in the picture, the sheen and highlights of the brown hair, with the yellow ribbon matching the dress. How lovely is the effect of the touches of white: the dandelion seeds in the air and in the child's hand, the background clouds, the little girl's collar, the flower gone to seed in her hand resting in her lap and the ruffle on the child's petticoat!

The look of contemplation on her attractive face is delightful.

(Cut out and paste on back of mounted picture.)

MUSIC IS A GIFT FROM OUR FATHER IN HEAVEN

IN this picture we see an example of the ideal relationship between parent and child: the mother leading her young daughter into joy and spiritual and aesthetic fulfillment through beautiful "conditioning"—enthusiasm, happiness, sharing, love.

Wrong "conditioning," which associated practice on the piano with rough handling, shouting, force, threats or bribes would tend to make the child dislike music and would render impossible a high degree of mental health.

In *The Guidance of Mental Growth in Infant and Child*, Arnold Gesell reiterates often the necessity not of "sheer management" of the child, nor of dealing with it as, in political life, one governs colonies or states, but the necessity of "keeping the relation between the parent and child healthy."

This relationship is the "leading thread in the maze" of family problems, which will guide to safety.

Parents' own attitudes towards work, play, fear, courage, gratitude, spirituality, religion, fortitude, appreciation of art and of nature, will help greatly to "condition" their children's attitudes toward these things. What the parent says and does and believes greatly affects the personality development of the child. The more healthy and understanding the relationship between parents and chil-

dren, the more favorable the little folks' "conditioning" will be.

Music is indeed a special gift of Heavenly Father, and lucky is this little girl to have both the gift and a mother who joyously encourages her to develop it. What a happy family this special gift makes!

Music is a lovely way of sharing. Whole groups fall into like moods through singing — high spirits and fun, or tenderness, or sadness, or a touch of romance. Orchestras and bands share. Here, mother and daughter share the joy of daughter's achievement. How her strong, supple fingers are bringing melody from the stiff ivory keys! Mother is pleased at her daughter's performance and daughter shares that pleasure. They also share love. Busy mother stops working to encourage daughter to improve her gift, and the little girl shows her love for her mother through the enthusiasm with which she attacks her practicing.

Note, in this picture, besides the happy expressions on the faces of mother and child, the environment — a room charming with flowers and pictures. See how the colors — particularly the gay flashes of red in Mother's sweater, the

(Concluded on page 242.)



COURTESY NEW YORK LIFE INSURANCE CO.

Music Is a Gift from Our Father in Heaven



Some Seeds Float Through the Air

COURTESY NEW YORK LIFE INSURANCE CO.

Jesus Visits Friends in Bethany

By Marie F. Felt

Then Lazarus who had been raised from the dead sat at the table with Jesus



"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

"There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him."—John 12:1, 2.

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head."—Mark 14:3.

It was in Bethany, a little village of flat-roofed, stone houses, on the eastern slope of the Mount of Olives that Jesus came one evening to rest at the home of his friends — Mary, Martha and their brother Lazarus. How grateful they were to have him and how honored. He had been their friend for a long time, but each time he came they loved him more.

Remembering how wonderful Jesus had been to restore Lazarus to life, they wanted to be especially kind and thoughtful of him at this time. After visiting for a short while, Martha left the group to prepare dinner for them. Mary, however, remained, listening eagerly to every word that Jesus spoke as she sat at his feet.

It seems that Martha had expected Mary to help prepare the dinner, but Mary was happier where she was. Nothing was so important to her as to be near Jesus and to hear the words that he spoke. She wanted to know everything that our Heavenly Father wanted his people to do. Finally Martha became a little unhappy so she spoke to Jesus about it. She asked him if he did not care that Mary had left her to serve the dinner alone. "... Bid her therefore" she said "that she help me." (Luke 10:40.)

But Jesus did not want to send Mary away. In a very kind way he told Martha not to be troubled and not to expect Mary to leave where she was. What Mary had chosen to do was the most important thing of all. "Mary," he said, "hath chosen that good part, which shall not be taken away from her." (Luke 10:42.) [End of Scene I.]

It was nearing the time for the great Jewish Feast of the Passover when Jesus next came to Bethany. He and his disciples had come from Jericho where Jesus had healed the blind beggar, Bartimaeus, and where he had spent the night with the tax collector Zacchaeus. The journey had not been long, but it was steep and rough.

This time it was Simon, the leper, who invited Jesus and his friends to eat with him. Martha was there also for we are told that she served the supper. We are also told that "Lazarus was one of them that sat at the table with him." Jesus' apostles were also there as well as "much people of the Jews" * * * and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." (John 12:2, 9.)

As they sat at the table, a very unusual thing happened. Mary, who loved Jesus with all her heart, approached the table, humbly with "an alabaster (a marble-like) box of ointment of spikenard very precious; and she brake the box, and poured it on his head." (Mark 14:3.) John tells us that she also "anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." (John 12:3.) [Spikenard ointment was among the most highly prized of oriental unguents or

ointments. There were many inferior imitations of the real spikenard, or nard; and we believe that Mary's precious gift was of the best. The plant from which the fragrant extract is obtained is of a species of bearded grass indigenous in India. — page 523, Talmage's *Jesus The Christ*.]

When the people present were aware of what had happened, they were very surprised. To do such a thing was an act of great honor and reverence, and in using the costly ointment of spikenard was to show the love and homage usually shown only to kings.

Without thinking that such a great honor was due Jesus above all others, many of the people began to question why this should have been done. Even some of the disciples said, "Why was this waste of the ointment made?" (*Mark 14:4*.)

Judas Iscariot then asked, "Why was not this ointment sold for three hundred penny [three or four hundred dollars], and given to the poor?" (*John 12:5*.)

Knowing Judas and how he later betrayed the Saviour to his enemies for money, we wonder if Judas was thinking about the poor or about what he would have done with the money had it been placed in his care. Judas, you know, was the one who took care of the money which belonged to the apostles.

With all of these things being said, Mary must have felt very miserable and unhappy. She had meant only to show her great love for Jesus and her deep appreciation for all that he had taught her about God, our Heavenly Father. She had wanted to tell him how grateful she was that he had brought her brother Lazarus back to life. She wanted him to know how deeply she appreciated his friendship and how very much she would miss him when he was gone.

But Jesus quickly sensed how Mary felt and said to the others, "Let her alone; . . ." (*Mark 14:6*.) Then he told them that Mary had done something very fine and wonderful; that she had anointed him with this costly ointment in preparation for his death and burial which would soon come. With deep affection and appreciation for Mary and for what she had done, Jesus told them that wherever the Gospel would be preached, this kind act of hers would always be remembered.

References:

Luke 10:38-42; John 12:1-9; Mark 14:3-9; Matthew 26:6-13; Talmage, Jesus the Christ, pages 511-13, notes 5-7; Farrar, Life of Christ, pages 494-499; Dummelow Commentary page 795; Harper's Bible Dictionary.

OUR FATHER'S GIFTS

(Concluded from page 240.)

jardiniere on the piano, the picture on the wall, the rose in the window—give a lift to the whole composition, harmonious with its subject.

(Cut out and paste on back of mounted picture.)

Suggestions for Use:

MUSIC IS A GIFT FROM OUR FATHER IN HEAVEN

COURSE NO. 1: Aug. 28, "Heavenly Father Can Do Everything." Oct. 2, "Thank You For Our Own Special Gifts." Oct. 18, "Thank You For Parents and Other Helpers." Nov. 27, "We Love Each Other."

COURSE NO. 3: Aug. 14, "We Share."

COURSE NO. 5: Aug. 14, "We Share in Family Responsibilities and Joys."

SOME SEEDS FLOAT THROUGH THE AIR

COURSE NO. 1: Dec. 11, "How We Show Our Love."

COURSE NO. 5: Nov. 13, "Love Makes Us Want to Share."

Suggestions for Use:

COURSE 5: Sept. 11, "Jesus Visits Mary and Martha."
COURSE 3: Sept. 18, "Jesus at the Home of Mary and Martha."

Pictures that May Be Used with this Story Are:

No. 167, "Jesus Anointed," Standard Publishing Co.;
No. 325, "Jesus, Mary and Martha," Standard Publishing Co.

Characters and Props Needed for Hannelboard Story:

Jesus in sitting position, talking to Mary and Martha.
Mary on stool sitting at Jesus' feet.
Martha, standing, holding some food for Jesus to see.
Simon, the leper seated or reclining at the table.
Lazarus seated or reclining at the table.
Jesus seated or reclining at the table.
Mary standing, holding an alabaster box of ointment.
Several of Jesus' disciples including Judas.
Several friends of Jesus who had come to the feast.
A table from which Simon's guests were served food.
A couch upon which they reclined as they ate.
A table for the patio at Mary and Martha's home.
A chair for Jesus to sit in on Mary and Martha's patio.
A stool for Mary to sit on as she listened to Jesus on her patio.

Scenes:

Scene I:

Patio scene at the home of Mary and Martha. In Palestine, at the time of Jesus, the houses were usually square and made of stone. Usually there were no windows, only a door. Cooking was done outside. Some houses had sort of a patio on which the people rested and ate.

Scene II:

Indoor scene at the home of Simon the leper.

Order of Episodes:

Scene I:

Scenery—Place blue flannel on the upper part of the sky. Place brown flannel up on two sides to represent stone pillars supporting the flat roofed house. Place brown flannel to connect the two pillars for the one side of the patio. Place a lighter brown flannel for the floor. A table is shown in the center, with a chair on the right for Jesus and a stool in the center for Mary.

Action—Have Jesus seated, facing Mary who is seated on a stool. Martha is behind the table holding a plate of food as she speaks to Jesus about having Mary help her.

Scene II:

Scenery—Place light green flannel on the upper part of the flannelboard to represent the walls of Simon's home. For the floor, place a piece of deep maroon to represent the carpet.

Action—Place on the above, a table from which food is served to Simon's guests. Place back of this, a couch on which these guests, reclined as they ate. Place the figures of Jesus, Lazarus and Simon where they are most prominent, with Jesus at the end of the table. Place Jesus' disciples and other guests on as space and your judgment indicate. The figure of Mary anointing Jesus should be placed in proper position to that of Jesus as the story is told.

As the disciples and other guests protest Mary's action, they may be turned to face each other and Jesus as the conversation indicates.

HE DOES A LITTLE MORE

WHEN we have an objective firmly fixed in our mind and when we have a substantial confidence in ourselves, great things are likely to happen. That is how men become champions.

"The average runner sprints until the breath in him is gone,

But the champion has a goal in mind, that makes him carry on.

For rest the average runner begs when limp his muscles grow,

But the champion runs on leaden legs; his spirit makes them go.

The average man's complacent when he's done his best to score,

But the champion does his best, and then he does a little more."

—Elder Sterling W. Sill.



Earth Declares Our Father's Glory

By Minnie E. Anderson



Let them learn of the Father who can grow plants from tiny seeds.

About that Wonderful World

All Around You, by Jeanne Bendick; forward by Glenn O. Blough, specialist in elementary science United States Office of Education; a Whittlesey House Book; price \$2.25.

CHILDREN ask so many questions about the wonderful world in which they live. Kindergarten teachers will find this attractive, pleasing little book, filled with intriguing pictures and answers to the phenomena of earth life.

The book will give ideas on poster making, from the excellent illustrations to show and aid the children in becoming acquainted with the sun, moon, and stars, the clouds and rain and snow, and the function of each.

Earth life will be particularly fascinating, learning about: the soil, and the little creatures who live in the soil; the magic of seeds and plants and the secret of their growth; and how coal is formed. Every child will love the chapter on birds and insects. Here they will discover the penguin and ostrich and many others.

Life under the sea is pictured, showing that unusual little fish called the sea horse, the starfish, the swordfish, and the shellfish and how they breathe underwater.

The last chapter deals with the child. And just as everything around him grows, so he must grow. He requires the same things to make him grow as do the plants and fish and animals. He learns about the clothes he wears, the wool and cotton which go into the fabrics which make his clothes and where they come from; the food he eats and his other physical needs.

Junior Sunday School teachers will find much of value in this book.

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She Considers with Honesty

Gift from the Sea, by Anne Morrow Lindbergh, published by Pantheon Book, Inc., price \$2.75.

DURING a brief, planned vacation at the seashore to find solitude and rest from busy schedules and time-consuming duties, Anne Morrow Lindbergh contemplates the problems that beset every individual in his struggle for existence. In a reflective mood, she considers with honesty the real values of life.

In her pause for refreshment of spirit and mind, (the author views life subjectively), the author ponders upon the frustrations, disappointments, and the monotony of day-by-day routine. She laments the lack of time for quiet and solitude to restore the energy, faith, and spirit expended daily to meet the needs of living.

How may one harmonize the inner life with the outward physical life; achieve a perfect balance between work and human relationships; and find an inner peace with one's self and God?

Mrs. Lindbergh uses the sea as the symbol of our own living world; the shells cast upon the beach represent the "various aspects of life":

"The tiny spiral shell that first housed the marine snail and then a hermit crab (who later abandoned it) is the epitome of beauty and simplicity—no unnecessary material or lines, but perfect symmetry. Why did the hermit crab abandon his shell? Was he dissatisfied?

"Am I, too, dissatisfied? What is my shell like? Is it covered with moss and out of shape? Is the pattern of my life simple and full of beauty (as I would have it), or is it one of 'multiplicity' which leads not to 'unification' but to 'fragmentation'."

The moon shell, round and full, winds inwardly to a core. This core must not be allowed to dry "by wandering in arid wastes, having lost the springs that nourish us." It must be kept alive and active by purposeful giving of self; purposeful meditation and thought, "turning inward for strength." (Time must be taken each day, each week to replenish the

spirit that family, friends, and society may benefit.)

The double-sunrise shell is two flawless half shells, each marked with the same pattern, bound together by a golden hinge. The author uses this shell as the symbol of marriage. Two people bound together as one. Their relationship at first is simple, uncomplicated, having the "freshness of spring," forgetting that winter is ahead. As the relationship grows, the ecstasy of spring is fleeting.

How can one prepare for winter? The author advises, "rediscover the worth of each in a changing relationship." (Husbands and wives should have vacations alone with each other or evenings together where they can sit opposite each other and talk and recapture affection. ("The core is still there but must be uncovered and reaffirmed.")

The oyster shell is linked to the middle years of life. "Need these years be a period of decline? Instead of facing them, one runs away. One escapes into depressions, nervous breakdowns, often drink, or careless conduct. Might not these years be a period of growth, of second flowering?" Might not one use this new freedom for growth of heart and talent, free at last for spiritual furtherance?

The rare Argonauta shell is a symbol of new relationships. When we have outgrown the oyster shell, what new experience awaits us? Its secret is finding the proper rhythm of perfect relationship with others. (A good relationship is where two people are in complete accord, one

with the other. Like a dance they are in time and step with the music.)

"How does one learn this technique? What makes us hesitate and stumble? It is fear. When the heart is flooded with love there is no room in it for fear. (When each partner loves so completely that he has forgotten to ask himself whether or not he is loved in return; when he only knows he loves and is moving to its music—then, and then only, are two people able to dance perfectly in tune to the same rhythm.)

"We must find some of the joy in now; some of the peace in here; some of the love in me and thee, which go to make up the kingdom of Heaven on earth."

These shells, the author says are the sea's gift to us.

Sunday School teachers as people will find many helpful thoughts in this charming book.

Man Must Grow

"... not by Bread Alone, by Bryant S. Hinckley, published by Bookcraft, price \$1.50.

THOUGHTS which touch the soul are priceless. They activate man's highest and best emotions. It is upon them that the body and spirit are dependent for growth.

This delightful new book, full of such inspirational thoughts, is compiled from the writings of Bryant S. Hinckley by his daughters.

Selected from many sources over a long period of years when Brother Hinckley as an educator, teacher of religion, wise counselor to friends and family, exemplar of courage and righteous living, gave messages of faith and hope to hundreds of people throughout the Intermountain West.

In the introduction, Brother Hinckley writes, "Man cannot live without bread, but he has a higher hunger, a longing for better things, which set him apart as the crowning wonder of creation. This places upon him the obligation of growing as long as he lives. To do this, he needs the stimulation that comes from great ideals, from a steadfast faith, and the inspiration that comes from contact with high-powered souls. Hard work and high thinking are the price of most worthwhile accomplishments."

Prejudice is a great human weakness. One of the most needed to be overcome. Brother Hinckley has written this gem. "Prejudice is one of man's worst enemies. . . . The

best way to overcome prejudice is to make a deliberate and constant effort to discover the good that lies in others. This effort will be rewarded in many ways. It brings with it a warmth of satisfaction that enlarges the soul, gladdens the heart, and sweetens life."

This is a book from which Sunday School teachers may draw the loftiest thoughts as a guide for daily living.

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The Changes of Adolescents

An Adolescent in Your Family, Children's Bureau Publication, 347-1954, Superintendent of Documents, Government Printing Office, Washington, D.C., 25c.

THIS informative brochure attempts to give those who deal with adolescents the best possible advice, based on sound research, in child development.

Parents and teachers must be aware that great changes, both physical and mental are taking place during this period we usually refer to as the "teens." While individual growth differs, it continues uninterrupted throughout this cycle and basically must be considered in general terms.

To give greater understanding as to how adolescents grow and think and an insight into some of their perplexing problems, these and other helpful topics are discussed: Relationship within the Family; Getting Used to Physical Changes; Breaking Away from Childhood; Development Brings New Responsibilities; Adolescents Need Guidance; Emotions in Adolescence; Health Needs of Adolescence; and, Becoming Adjusted to the Opposite Sex.

Logical, sound advice is given in each chapter. Running through is the strong influence of parents in the lives of adolescents. Their attitudes, values, expectations, and family traits and customs have a lifelong effect upon the child.

Bulletin No. 225, "Guiding the Adolescent," is out of print. The bureau has issued a new publication on this age group: Publication No. 347, "The Adolescent in Your Family." Copies of this publication are available by purchase direct from the Superintendent of Documents, Government Printing Office, Washington 25, D.C., for 25 cents each. A discount of 25 percent is given on orders for 100 copies or more of any one bulletin.

Also available are the following bulletins:

Publication No. 30, "Your Child from One to Six," 20 cents;
Publication No. 324, "Your Child from Six to Twelve," 20 cents.

Teachers of Course No. 11, Course No. 13, Course No. 15 will be greatly benefited by reading this bulletin in understanding adolescents.

Faith, a Priceless Commodity

"What Faith Means to Me" by Irene Dunn, February-March issue of Faith-Today, price 35 cents per copy.

IRENE DUNN, eminent motion picture actress, loved and respected by audiences all over America for her charm, sincerity and superb performances, writes of her faith as a "priceless commodity to be treasured."

This faith has carried her through the artificial, unstable, glamorous life of a Hollywood actress to successful marriage, motherhood and happiness, based on the highest principles of living—living in tune with God.

"Faith has an influence and effect on each moment of living," says Miss Dunn. "Like a rare jewel it shines on in spite of dark clouds of everyday living."

As a child, one's trust and faith is in one's father and mother. As he grows older he experiences more serious problems which require the aid of a supreme, all-wise, powerful Being who can supply an inner strength beyond that which one has within oneself. The transferring of that faith from earthly parents to a kind benevolent Heavenly Father isn't rapid but comes by degrees.

She writes:

"My faith becomes more vital every day, because every hour seems to bring additional proof of divine guidance.

"For me there has been a steady strengthening of the realization that all problems do have solutions, that all unhappiness gives way, eventually to a smile, and that when apparently fatal weakness throws boulders in the path, a mighty arm inevitably comes forth to move them out of the way again.

"In short, I depend upon my faith for the everpresent assurance that all is right with my world. This is what faith means to me, and what it can mean to anyone who strives toward a better understanding of God."

Useful for teachers who will be discussing the importance of faith.

TEACHER TRAINING

1955-1956

By Superintendent David L. McKay

TEACHER TRAINING for new teachers of 1956 begins this month, with the following calendar:

August 14: The ward Sunday School superintendent should remind the ward teacher trainer that the manual for the teacher training class has just come off the press, suggest that he obtain one immediately, and prepare for the August stake preparation meeting class which should give an overview of the work and of the first four lessons.

August 21: The Sunday School superintendent, who has the responsibility and initiative of teacher training in the ward, should ask the bishop to call a meeting for August 28 of heads of auxiliaries and a member of the bishopric.

August 28: This meeting of auxiliary heads and member of the bishopric should be held to determine how many new teachers will be needed in 1956 in the auxiliary associations and the priesthood quorums. Many names of prospective teachers will be suggested at the meeting. Others, especially older or newly-arrived persons in the ward, can be found by distributing the *Search for Talent Questionnaire*. (The *Sunday School Handbook*, page 84.)

September 4: The superintendent should turn over to the bishop a complete list of recommended prospective teachers. It should be large enough to permit the bishop to select those who would make the best teachers.

September 11: The bishop should call the prospective teachers to attend the teacher training class for the school year 1955-1956. This call should be personal and formal — as

formal and dignified as the call of a teacher, which it is. Since the Sunday School has been given the responsibility for the training of prospective teachers for the whole Church, it is appropriate for the superintendent to remind the bishop — repeatedly, if necessary — of the September 11 date and offer to help in the call in such ways as the bishop desires.

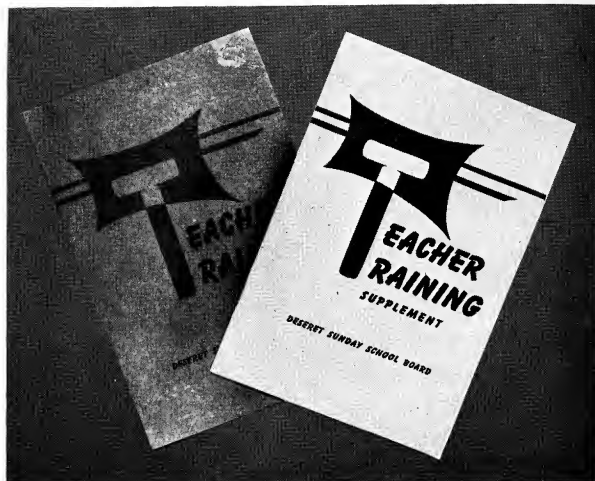
September 25: The first teacher-training class for the school year 1955-1956 begins. It is held during the devotional exercises. If there is sufficient classroom space in the building, the class may, at the option of the superintendency, be held at the same time as the other Sunday School classes.

When two wards meet in the same chapel, their schedules should permit the holding of the teacher training classes.

It is permissible and sometimes advisable for two wards meeting in the same chapel to combine their teacher training classes.

The teacher training work reached an unprecedentedly high level last year and will be even more enthusiastically presented this coming year with the new manual. Only by preparing our teachers can we help them to come nearer to their goal of teaching the Gospel to every member of the Church. (See also page 227.)

The manual for the course (left) is now available at the Deseret Book Co. for 50c. The supplement (right) costs 25c. Considerable effort has gone into the writing of these two publications. The manual is the first teacher training manual printed for this course, and it is filled with 10 charts and 79 other illustrations throughout its 27 chapters. Orders should be sent as soon as possible in order to avoid the rush. The course begins in September.



A Stake Secretary Speaks Up

THE EIGHTH ARTICLE OF FAITH

(Continued from page 237.)

And so what I should like to urge is that we read these two great books. That we make them our constant inspiration by turning to them each day of our lives. It is astonishing how enriching the experience can be of setting aside each day 30 minutes for the reading of two of the greatest books in the world. Such an investment in time pays dividends rich beyond compare.

In the hope that you will make a beginning—now—let me set down a few of the references I come back to—again and again—as among the choicest readings in all the realms of literature. And they have rich meaning not only for time—but for all eternity. Make a beginning today.

THE OLD TESTAMENT

1. The creation
2. The Call of Abraham
3. The Story of Joseph
4. The Ten Commandments
5. The four Orations of Moses
6. The Story of Balaam
7. The Farewell of Joshua
8. The Story of Samson
9. The Story of Ruth
10. The Life of David
11. The Story of Elijah
12. The Reign of Solomon
13. The Return of Nehemiah and Ezra
14. The Story of Esther
15. The Book of Job
16. The *Psalms*
17. *Proverbs*
18. *Ecclesiastes*
19. The Story of Jonah
20. Selections from Isaiah
21. Micah

THE NEW TESTAMENT

Try reading one chapter of the Gospels each day.

THE BOOK OF MORMON

- 3 *Nephi*
- 1 *Nephi*
- The Book of *Mosiah*
- The Words of *Mormon*
- The Book of *Alma*
- The Book of *Ether*
- The Book of *Moroni*

By General Secretary
Richard E. Folland

A short time ago we received a letter from a newly appointed stake secretary. She expressed her feelings freely. Upon taking her assignment she found that many of the ward reports were six months in arrears. She worked hard to get her stake in good standing and in doing so found that some of the information had to be filled in from memory. Some of us have poor memories for figures.

Because of the difficulties she encountered, this hard working, sincere secretary offered some suggestions which she thought might help others. We are quoting some of these suggestions, not that any of you readers need them but in the hope that you will take to heart her predicament and see to it that your work is kept

Genesis 1
Genesis 12, 13
Genesis 37-50
Exodus 20
Deuteronomy
Numbers 22
Joshua 23, 24
Judges 13-16
Ruth
I Samuel 17—*II Samuel* 12
I Kings 17—*II Kings* 1
I Kings 1-10

Ezra and *Nehemiah*
Esther
Job
(20 Selected) *Psalms*: 1, 4, 8, 15, 16,
102, 116, 119, 127, 133, 139, 141, 144.
Chapters 15 through 28
Chapters 5 through 12
Jonah
The first three chapters of *Isaiah*
Micah

Matthew, Mark, Luke, John

Chapters 11-18
Chapters 1-18
Chapters 1-8

Chapters 23-40

(Note especially Chapter 10)

up to date, and that you understand just what is expected of you as stake or ward Sunday School secretary.

Here are her suggestions:

1. Before a ward secretary is appointed, it should be made sure that she is capable of assuming the responsibility.
2. Every ward superintendency must be made aware of the amount of work the job entails and also know what they are assigning.
3. The stake superintendency should make sure the stake secretary understands her duties and is willing to spend the amount of time needed for her work.
4. The stake superintendency and stake presidency should be fully aware of these jobs and follow up on them if they are not being done correctly.

We appreciate that most of these suggestions are aimed at those executives of the Sunday School who do the assigning and that you who are reading this have already been assigned. Our object in printing this is to try to point out the responsibilities and obligations you have undertaken. Make sure you meet the requirements set up in suggestion No. 1.

You are now fully aware of what your job entails, whether a ward or stake secretary; and if by chance you accepted your assignment without knowing, make sure that if and when you are released that you help your successor to know what is expected. This refers to Suggestions No. 2 and 3.

In response to Suggestion No. 4, you do your part to see that your ward and stake executives take a good look at your reports. Let them know, especially when you request their signatures that you want them to have a good look at the condition of your school. That is one of the reasons you spend the time and the energy to make complete and accurate reports.

"Come Unto Jesus"

OCTOBER, 1955, "Come Unto Jesus." *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 22.

FOR CHORISTERS: This hymn should be sung in a *legato* style with special emphasis directed to the message of the text.

The vocal line in this hymn-tune is mostly in the low register of the voice. For that reason some attention must be directed to *tone* and *vital expression* of this quiet hymn. All hymn singing should have spiritual significance as well as give satisfaction to those participating. Let us be certain the singing of this selection provides a worshipful experience that is appropriate to the title of the hymn.

The common rhythm pattern found in this gentle hymn-tune consists of the following: a half note, a dotted quarter note followed by an eighth note, followed by two half notes. Let us direct attention to the dotted quarter and eighth notes; their division is the same as 3 parts to 1 part. This "long and short" pattern, which appears in more than half of the measures of the hymn, adds interest as well as vitality and strength.

The musical climax begins in measure 9 and is reached in measure 12. The repetition of notes and harmony found in measure 11 gives an excellent opportunity to build gradually to the climax.

—Vernon J. LeeMaster.

FOR ORGANISTS: This is one of our own hymns and hymn-tunes written especially for use in connection with the sacrament service. Use medium loud organ to balance the medium loudness of the singing. Here you may use the *tremulant*, though we do hope it will be a mild one.

You may wonder, perhaps, why this writer seems to inveigh occasionally against the tremolo stop. An explanation may be in order here. The matter of Church style and good taste is involved. There are two kinds of tremolos used in organs. The fast and violent kind belongs to secular use, for popular songs, dance music, and love ditties. The other tremolo is gentle and quiet, and fits the loveliness, serenity and sublime nature of all serious music, and especially Church music. The famous Tabernacle organ, for instance, has no tremolo on over half of its stops, and has gentle tremolos available for the remainder of the organ. The tone is beautiful enough not to require a tremolo to "sweeten it up." The result is one of grandeur.

In this hymn under consideration, we are striving for grandeur.

Do you play pedals well, or are you just learning? This is an excellent hymn on which to practice pedals because they are easy. Play them just as written, use the right toe on the high "F" and the remainder with the left. The three "C"s may be played with the left heel. Mark your copy, try it through once by yourself, and enjoy your pedaling.

You may, of course, play all the notes in the hands. But if your fingers are the kind that falter, then leave out the two low "F"s in the left hand.

Again, will you please try this before your fellow organists and choristers in your monthly preparation meeting? I hope you will.

—Alexander Schreiner.

Sacrament Music and Gem

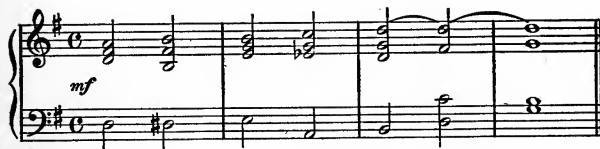
For the Month of October



SACRAMENT GEM

JESUS said: "... As ye would that men should do to you, do ye also to them likewise."

—Luke 6:31.



DEDICATION OF A YOUTH to a Cause



He gave Woody the package. Later Darnell answered, "That money was not mine to keep."

By Violet H. Jones

EDITOR'S NOTE: This briefly is the story of how the Kanab South Ward Sunday School was inspired to start a Sunday School library. Kanab, incidentally, is a town in southern Utah with picturesque surroundings that have been the locations of many color movies. The community is known for its meetinghouse clock tower that chimes out the hours. In the story, Elwood McMullin is the ward Sunday School superintendent.

ON Sept. 17, 1954, my husband and I, our son, Darnell, and small daughter, Bonnie, motored to Logan to take Darnell to the Utah State Agricultural College. He was to begin his freshman year.

Because my husband had to return

He sought first the kingdom of God . . .

to his work, we stayed only one night in Logan and left early the next morning for home.

Upon arriving home our 14-year-old son, Jerry, came to me and asked, "Why did Darnell give all that money to the Sunday School?"

I knew nothing of it and asked Jerry how he knew.

This is what he said: "The other morning before you left for Logan, Darnell handed me an envelope and told me to give it to Woody. (Woody is the nickname for Elwood McMullin, our Sunday School superintendent. Darnell was second assistant to him.) Darnell said to tell him it was for the Sunday School Library Fund. I gave it to him. He opened it and counted \$30.00. Then Woody said, 'Why did Darnell do this? He shouldn't have done it. He'll need this money for his schooling.'"

When Jerry told me this, I felt in my heart the same way Woody did—that he should have kept the money to help finance himself in school.

When I wrote to Darnell, I told him what the superintendent had said; and I wanted to know why he did it. This is what he wrote in his next letter.

"Tell Woody that money was not mine to keep. You remember, Mother, during the summer, business wasn't very good at times; and I wasn't getting in as many hours as I needed working at the cleaners? I was worried about not having enough money to see me through school. One evening during July, I went to a Sunday School faculty meeting and the library fund was discussed. I became enthusiastic. That night when I came home, I kneeled down by my bed and asked the Lord to help me in my work. I promised him that if He would, that all I could earn over \$300 by September 1, I would give to the library fund.

"So that \$30 wasn't mine, Mother, and donating it really paid off. Because I had worked the first three days I was here, and I earned exactly \$30.00 for that three day's work."

Darnell had had after-school employment, and they held his job for him when he was absent for 18 days with mumps.

I'm sure every mother in Zion will know how I feel, and that we thank our Father in heaven for sons who are faithful and are working, unheralded, for the cause of the Lord.

NATIONAL GEOGRAPHICS

The National Geographic Magazine has many back issues still available:

Year	Price, postpaid per month
1946—present	\$.65
1930—1945	1.00
1913—1929	2.00
1905—1911	2.50
1896—1898	4.50
1889 (pp. 99-181 and 277-335)	5.00 each

Years missing are 1926, 1912, 1907, and others shown in the list. Issues for many of the months prior to 1920 are missing, and a few are missing between the years 1920 and 1944. The magazine's address is: Sixteenth and M Streets Northwest, Washington, D.C.

BACK INSTRUCTORS

THE INSTRUCTOR has back issues still available from 1943 to the present issue. The postpaid price per issue is 25 cents.

There are no copies left for the years 1944, 1947, 1949, nor prior to 1943.

MOUNTING PAPER

MOUNTING paper for pictures is available from the Allied Development Company, 6419 South State Street, Murray, Utah for five cents per sheet. Colors are green and pink, and sheets measure 21½ x 22½ inches.

The Deseret Book Company has colored mounting paper in a smaller size (9 x 12 inches) for five cents per sheet, 45¢ per dozen, or \$3.25 per hundred.

Music After Opening?

Opening, Fast Meeting, Library, Talks, Split School, Age, Bishop, Announcement

When Is Prelude Played?

Q. Is it proper that the preliminary music be played after the congregation is seated and brought to order by the conducting officer?

—West Boise (Idaho) Stake.

A. The devotional prelude should begin approximately five minutes before the formal opening of the services. (See "The Call to Worship" on page 229 of this issue. See also *The Sunday School Handbook*, page 24.)

• • •

Fast Meeting Before Sunday School?

Q. There are two wards using our meetinghouse; in the interest of avoiding conflicts, is there any objection to having Sunday School after fast meeting or in merging Sunday School with fast meetings?

A. A letter from the First Presidency states, "We suggest . . . that fast meetings be held following (but not preceding or during) Sunday School, or that they be held later in the afternoon." (*Handbook*, page 74.)

• • •

Stake Library or Ward?

Q. Is it advisable to have a stake Sunday School library rather than a ward library?

A. No. The most nearly ideal library is the individual ward library properly housed and correctly supervised. (*Handbook*, page 60.)

Talks by Adults?

Q. Should adults give the 2½-minute talks?

A. Yes, in class periods there may be several 2½-minute talks given. They are an excellent means of securing prepared adult participation. *The Sunday School Handbook*, page 41, limits the eligibility for giving 2½-minute talks in the worship service to all pupils through Course No. 19.

• • •

Crowded Chapel?

Q. Our chapel is now crowded; why should we do enlistment work?

A. The Sunday School assignment is to teach the Gospel to all the members of the Church. The Sunday School can be divided into two sections—one-half of which meets in classes while the other half meets in the general assembly. (See *Handbook*, page 67.)

• • •

In Wrong Class?

Q. A boy in our ward insists on going into a class with his companions who are older than he, rather than stay in a class of boys of his age level; we have been marking him absent because of his insistence on going into the wrong class; he is,

therefore, not eligible for the Aaronic Priesthood award. Is this right?

A. No. Age is less important than the individual's personal traits and social environments. Keep him with his natural social group and place his name on that roll. (See *The Handbook*, pages 35 and 36.)

• • •

Bishop and Sunday School?

Q. The bishop insists on making all the announcements in our Sunday School, and there is nothing for the superintendency to do. Can this be corrected?

A. No. The bishopric is in charge of all organizations in the ward; a good superintendent works quietly and need never be heard. (*Handbook*, page 15.)

• • •

Announcements?

Q. Is it proper for people from the congregation to make announcements?

A. No announcements should be made at one time by only one person. (*Handbook*, page 24.)

EDITOR'S NOTE: If you have a question regarding Sunday School procedure, send it to: The Question Box, The Instructor Editorial Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.

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Let Music Help You Teach

by Lue Groesbeck*



Photo by Leland Van Waggoner.

This class of "pre-teens" from Edgemoor Ward, Hillside Stake, enjoys the addition of music to their lesson. For them music is a "fun-way" of learning.

THERE is a deep and wonderful satisfaction in feeling the response of a group of students to something you want to teach them. There is satisfaction also in receiving the impression that the good you are doing here and now will live on in their lives in the years to come. Once you perceive the benefits, joy and fulfillment music can convey to your class, both now and later on, you will find a deep and abiding satisfaction in bringing it to them. You will look forward to those times in your teaching when you can use music with your lesson.

Effective teaching is not the clever use of a bag of tricks for cramming information into class members' heads. It is the revealing of possibilities otherwise undreamed of, the transmitting of a vital spark, and the projecting of an influence making for happier and better lives. You can not teach well unless you feel in your heart that there is a message you long to deliver because you are convinced that it is worth delivering. The worth-whileness of your work depends absolutely upon your own sincere, inner, personal conviction of its value.

The question may be asked, "Why should there be music in the classroom?" Many teachers simply take the class for granted. They never ask to what extent or under what conditions of management it pro-

vides an ideal educational situation. Teaching for them simply means the conventional direction of class groups.

If anyone is desirous of learning almost anything, he can do a great deal by simply studying in isolation. But anyone will find it beneficial in many ways, and in different ways according to what it is he is learning, if he joins with a group of others similarly interested. In this simple consideration lies the essence of class teaching. A class provides a social context for learning. One of the most striking and essential characteristics of music is that it is a social art. It implies social situations such as Sunday School classes.

As teachers plan their lessons and strive to use different approaches to the lesson material, it might be well to consider music and its values and the variety of ways in which it can be used. The truth is that music exists to serve human values and to glorify human life.

Every member of a worshipping congregation, as he sings a hymn, engages actively and vocally in prayer, praise, meditation and exhortation. In the Doctrine and Covenants 45:71, we find, "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

"Latter-day Saints have always been known as a singing people. Some of their greatest messages and sermons have come through the

avenue of song." (*Stories of Latter-day Saint Hymns*, George D. Pyper.)

The importance of music is again expressed in the Doctrine and Covenants 25:11, 12, wherein the Lord spoke through the Prophet Joseph Smith to his wife Emma. He said that she was to make a selection of hymns to be used in His Church. It is well to read that section often. Therein He also said, "... The song of the righteous is a prayer unto me. . . ." This revelation was given just three months after the Church was organized. The Lord had expressed the importance of music. And so it is with us as teachers. We must also feel its importance.

Let us consider a few of the ways music can be used in the classroom:

1. Song of greeting or opening of class.
2. Quiet music playing as members enter classroom.
3. Class singing of song that fits into theme of lesson during lesson or at close of it.
4. Playing a record to enhance the mood desired.
5. Finger-plays or action songs with younger children for relaxation or variation.

Suggested Article References:

From previous *Instructors* the following articles will give additional information: "Do More Than Entertain," by Claribel W. Aldous, Jan., 1954; "Carry the Peace of the Chapel into Your Classes," by Helen Beckstead, Feb., 1954; "Tots Can Learn As They Rest," by Margaret Ipson Kitto, Mar., 1954; "Pupil Activity Is Important," by Margaret Hopkinson, Apr., 1954; "They Delight to Worship in Song," by Edith Nash, Oct., 1954.

*Sister Groesbeck is Utah State Director of Elementary Education and on the Primary General Board where she is member of the music committee.

When New Sunday School Rooms Are Being Planned

by Addie L. Swapp

JUNIOR Sunday School rooms are almost always planned as part of a meetinghouse to be built for adults and for older children — children above eight years of age. This wide range of ages to be considered in a building program makes a challenging problem.

Consideration must be given to making it a suitable place for worship; a place for many types of activities to serve a wide range of age groups.

It is now a common practice throughout the Church to erect a building that will serve two wards. This adds to the challenge of making it a functional place for all.

On the general planning committee for the ward Church building, there should be one or two people who are not only interested in children but who have some knowledge of the growth characteristics of children and of their basic needs. Physical and spiritual growth should guide the planning of the housing for religious teaching.

In order that the services of such a member of the committee be effective, he should make recommendations on the basis of seeing the Junior Sunday School quarters, not only as a part of a larger unit, but as a place to be used for the children in the ward for many and varied activities.

Class Rooms

Perhaps the first consideration should be given to adequate classrooms. Any teacher is handicapped if the space of a classroom is not adequate. The age of the children and the kind of class activities should guide the planning of its size. It should be so planned that helpful teaching aids, equipment and furnishings may be added. Where classrooms are small and seats are crowded together, order and discipline problems increase. The right size of chairs and the availability of

chalkboards and display boards contribute to effective teaching.

The Chapel

The size of the chapel for the Junior Sunday School is determined by the anticipated ward membership of each ward. The chapel is to be a place of worship, and consideration of every contributing factor must come into the planning. In many areas air conditioning is important. The coloring of the walls, draperies and the kind of floor coverings will add or detract from an atmosphere of reverence. The choice of pictures and the arrangement of furnishings contribute to how children feel. The kind of seating will be determined by the physical needs of children as well as making the room usable for small group work and conducive to moving. The different sizes of seats will be chosen for the comfort of the small and large children. Being able to see and hear will add to an attitude of worship. All furnishings will be selected and arranged for orderly, spontaneous expression of younger children, rather than as a miniature adult situation.

A Spot for Greeting

A great deal of confusion and frustration is prevented if the small child can enter a hall to be greeted as a person by teachers who make him feel that Sunday School is a warm, happy place. He joins the large group in the chapel with more confidence, and he is more relaxed for worship if he has a friendly personal welcome.

Wrap Racks

It is important, when two wards meet in a chapel, that provision for wraps be made for two groups of children — one for those that are just leaving the first session of Sunday School and one for those who are coming in. This is especially important when the scheduling is close. The racks, of course, should be low



Early in the planning stage, a Junior Sunday School representative should meet with the chairman of the building committee.

so that the children can feel independent as they have opportunity to care for themselves.

Rest Rooms

In instances where Junior Sunday School quarters are built as a separate unit with adequate and appropriate classrooms and chapel, small toilets and wash basins should be included in a conveniently located rest room.

When choices must be made because of cost, and a separate unit for Junior Sunday School is not possible, it is well to evaluate and plan the building carefully in terms of the functional use for the adults and small children.

If the adult rest rooms are planned to serve the Junior Sunday School, they can be successfully used if plans avoid too long distances or having to go up or down stairs. The use of rest room facilities on Sunday morning is limited, and a central unit may serve well if carefully planned.

Library

Pictures, records, many choice books, flannelboards and other teaching helps are necessities in Junior Sunday School. It is not practical for teachers to carry all needed helps to and from the meetinghouse each Sunday morning. What would contribute more to stimulate teachers to use valuable aids in teaching than carefully planned quarters for the storing and organization of such aids? It would be stimulating and inviting for an efficient person to want to serve as a librarian — one

to organize materials and aid teachers. The meetinghouse has much to contribute to effective religious teaching.

NEXT MONTH'S ARTICLE

NEXT month's article will be "Making Children Welcome," by Hazel F. Young.

SACRAMENT GEM

IN memory of the broken flesh
We eat the broken bread
And witness with the cup, afresh
Our faith in Christ, our head.

Junior Sunday School

SONG OF THE MONTH
for October

A Song of Comfort

"Dearest Children, God Is Near
You," *The Children Sing*, No. 26.

"Wherefore, the blessings which I
give unto you are above all things."
(Doctrine and Covenants 13:45.)

THIS hymn contains a beautiful message that needs to be strongly impressed upon Junior Sunday School children. It may be introduced by a brief but well-planned discussion of the text. Through leading questions, we can draw from the children that God watches over His children and also protects, loves and blesses them. We might stress the happiness that comes from doing right at all times, and the wonder of His blessings. Then the chorister could sing the first stanza to the children. The text is quite self-explanatory with the possible exception of the word, "strive." This would need to be explained to them.

Give the notes their full value and observe the rests at the end of each phrase. You will probably have to work with the children on the slurred notes sung on one syllable of a word. Teaching it by the phrase method is suggested. Near the last of the month, as the hymn becomes more familiar to the children, they will be able to sing two or three phrases with the help of the chorister. Further "helps" will be given at your monthly preparation meetings.

—Edith Nash.

QUESTION FROM THE FIELD

To Help Them Learn Reverence

QUESTION: We, the officers and teachers of the Junior Sunday

School, feel that 2-year-old children are too young to attend Junior Sunday School. The early years of a child's life are important in forming habits. Wouldn't it be wise for parents to take children of this age with them into one of the Gospel Doctrine classes and there help them begin to learn reverence? By three years of age they could enroll in Junior Sunday School with enough maturity to start to worship and study the Gospel in the simple service planned.

Answer: Most children begin to attend Junior Sunday School about

ATTENTION: STAKE JUNIOR SUNDAY SCHOOL ADVISERS

Order your 105 page booklet: *Suggestions for Planning the Stake Preparation Meeting, Junior Sunday School, 1955 Edition*, 35 cents paid in advance, from:

Deseret Sunday School Union,
50 North Main Street,
Salt Lake City, Utah.

three years of age. A few are ready earlier. The Junior Sunday School committee of the General Board agrees with the suggestion that very young children are better cared for through attendance with their parents in an adult class. In the Parent and Child course children offer effective observation opportunity for class members. In any adult group the to-be-expected restlessness of two-year-old children can be accepted better than it can by children three to nine years old of Junior Sunday School.

If very young children are to be cared for during Sunday School apart from the parents' class, it is suggested that space be provided for this sole purpose, and that mothers rotate in being responsible for the children.

—Eva May Green.

IDEA EXCHANGE

New Way To Use Tile

THE creative teacher is the interesting teacher. In many wards where either remodeling or new building projects are in process, many alert teachers are taking advantage of some of the scrap materials by building from them fine visual aid programs.

One helpful suggestion has been to use squares of acoustical tile in

place of a more expensive groove board. Drinking straws, wooden meat skewers or all-day sucker sticks can be used to paste the figures on and then stand them in the holes in the acoustical tile. Two or three squares of tile might be used to show a sequence of events.

The individual tiles can be purchased new for a very few cents apiece. Sometimes a tile will be discarded by the builder because of a broken corner, and a teacher may have these broken tiles without any charge.

—Claribel W. Aldous.

ENRICHMENT MATERIAL

It Pays To Be Mindful

"CHILDREN, come down right away!" It was mother calling at the foot of the stairs.

Tom, Kate, and Bob looked at each other in dismay. They were having the grandest time in the attic. It was too bad to be interrupted. "Mother always calls just when we are having the best time!" grumbled Tom.

"She wants us to mind the baby, or run to the grocery store for something," guessed Kate; "let's pretend we don't hear."

Bob said nothing, but he got up and went soberly downstairs.

"Now, Bob has gone, she won't need us," said Tom, and so he and Kate went on playing. But they missed Bob after a while, and playing wasn't quite so nice as before. After quite a long time, when Bob didn't come back, Tom and Kate went down to see where he was.

The house was very quiet. Baby was asleep, and Bob was nowhere to be seen.

"Where's Bob, Mother?" asked Kate.

"Bob? Oh," said mother, as if she had just remembered; "Uncle Jim came to take you children down the street to get some ice cream. I called you, but only Bob came. Uncle Jim couldn't wait, so they went alone."

Tom and Kate looked at each other in amazement. "Oh," wailed Kate, "why didn't you tell us? We'd have come right away if we had known why you wanted us."

"Bob came when he didn't know," said mother quietly.

Tom and Kate looked very sad, but said nothing. They knew what mother meant, and they were learning their lesson.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

COURSE OF STUDY—1954	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories
	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1955	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
APPROXIMATE AGES—1955	Nursery 2, 3,	Kindergarten 4	Primary 5, 6	7, 8	9, 10	11, 12
Date of Lesson OCTOBER 2	Thank You For Our Own Special Gifts	Moses, a Great Leader	We See Harvest	Unit IV We Share Re- sponsibilities in the Home	Other Missions— South Africa, Asia	Review
OCTOBER 9	Thank You For Other Daily Blessings	We Learn How to Live	Short Trips into the World	Unit IV We Share Re- sponsibilities at Sunday School	The Bible— a Sacred Book	Moroni, the Righteous Young General
OCTOBER 16	Thank You For Parents and Other Helpers	Our Families	Long Trips into the World	Unit IV We Share Re- sponsibilities at the Meetinghouse	The Book of Mormon—the Word of the Lord	Moroni and the Title of Liberty
OCTOBER 23	Thank-you Words And Thank-you Deeds	Our Friends and Neighbors	Go Places and Return	Unit IV We Share Re- sponsibilities in the Neighborhood	Other Sacred Books To Guide Us	Nephi, through Whom the Lord Worked In Mighty Power
OCTOBER 30	Our Individual Prayers	Our Animal Friends	People Need Help	Unit IV We Share Re- sponsibilities as Citizens of a Country	Our Parents	Samuel, the Lamanite
NOVEMBER 6	Our Family Prayers	We Share With Others	We Receive and Send Messages	Unit IV We Share Re- sponsibilities in the World	Our Ward and Stake Leaders	The First Christmas in the New World
NOVEMBER 13	The Blessing On the Food	Our Many Helpers	We Have Thanksgiving Day	Unit IV Love Makes Us Want To Share	Our Temples—For Sacred Service	The coming of the Savior to the Nephites
NOVEMBER 20	Prayers at Sunday School	Thanks to Our Heavenly Father	People Were Thankful	Unit IV Make Each Day Thanksgiving Day	A Thanksgiving Program	Christ's Teachings to the Nephites
NOVEMBER 27	We Love Each Other	We Care for Ourselves	Jesus Lives	Unit IV Our Heavenly Father Was Willing to Share	Our Temples—Aids to Right Living	Christ Among The Nephites
DECEMBER 4	We Love Our Neighbors and Friends	Right Choices	Mary and Joseph	Unit IV The Shepherds and Wise Men Shared	Our Church Welfare Program	Mormon, the Righteous Commander
DECEMBER 11	How We Show Our Love	We Grow Bigger	Jesus Was Born in Bethlehem	Unit IV Understanding the Full Significance of Christmas	Our Missionaries	Moroni, the Last of the Nephites
DECEMBER 18	How Heavenly Father Showed His Love	The Birthday of Jesus	The Baby Jesus	Unit IV People All Over the World Love Jesus	The Sacrament	Review
DECEMBER 25	Christmas Program	Christmas Program	Christmas Program	Unit IV Open Sunday	Christmas Program	Christmas Program

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

Course No. 10: The Life of Christ	Course No. 12: History of the Restored Church	Course No. 14: Principles of the Gospel	Course No. 16: The Gospel Message.	Course No. 20: Proving Your Pedigree	Family Relations—Adults	Course No. 26: Teachings of the New Testament	Course No. 28: Teachings of the Book of Mormon
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 11: History of the Restored Church	Course No. 13: Principles of The Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: Christ's Ideals For Living	Course No. 21: Saviors on Mount Zion	Course No. 24 Parent and Child	Course No. 27: Teachings of the Doctrine and Covenants	Course No. 29: A Marvelous Work and a Wonder
13, 14	15, 16	17, 18	19, 20, 21	Genealogical Training—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Investigators
Pioneer Trail Blazing (Continued)	Review	Samuel, the Lamanite	Equality	Symbolism in the Temples	The Sacrament	Acquire Learning	The Millennial Reign
Pioneer Trail Blazing (Continued)	Detours	Signs of the Savior's Birth and Crucifixion	Review	Preparing True Records	Sabbath Day Observance	Review	The Sabbath Day
Social Enterprises	Testimony	Christ Among the Nephites	Freedom	Avoiding Duplications	Tithing	The Sabbath Day	Predestination and Foreordination
Social Enterprises (Continued)	Testimony (Continued)	Christ Among the Nephites (Continued)	Loyalty	A Record of Millions of Families	Democracy in the Latter-day Saint Home	Free Agency of Man	Health and Happiness
Mormonism and Education	Testimony (Continued)	Christ Among the Nephites (Continued)	Tolerance	Marriage for Eternity	Recreation	The Literary Beauty	The Way to Health
Mormonism and Education (Continued)	Prayer	Conclusion of III Nephi	Progress	A House of Many Mansions	Living with Books	Eternalism	The Law of Tithing
Mormonism and Education (Continued)	Prayer and Testimony	Righteousness, Division, and Degeneracy	Forgiveness	The Perfected Celestial Family	Living with Books (Continued)	A Warning to the Nations	By Their Fruits
Church Auxiliaries	Responsibility	Mormon	Trust	The Joy of Sacred Service	The Family Budget	Zion to be Established	Church Welfare Plan
Church Auxiliaries (Continued)	Paying the Bills	Moroni Finished His Father's Work	Worship	Saviors on Mount Zion	Discipline as Responsible Behavior	The Resurrection	The Place of Music
Expansion of Mormonism	Paying the Bills (Continued)	Moroni Discusses Principles and Ordinances	Steadfastness	Future Temple Work	Discipline as Responsible Behavior (Continued)	He Will Come Again	Persecution
Effects of Expansion	My Brother's Keeper	Moroni's Farewell	Sacrifice	Your Book of Remembrance	The Family Time Schedule	Summary	Contributions of Joseph Smith
Review	Review	Testimony Bearing	Immortality	Review	Language Patterns Determined in the Home	Review	A World Religion
Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program

The Book of Mormon in History

By Kenneth S. Bennion

THE dates of events back beyond the time of the Judges in Israel are uncertain. In preparing this article and the accompanying chart, the following sources have been studied:

A *Bible Atlas*, by Jesse Lyman Hurlbut, Rand McNally & Company, New York, edition of 1940; *The Analytical Reference Bible*, Funk & Wagnalls Company of New York City and London, edition of 1918; *The One Volume Bible Commentary*, edited by J. R. Dummelow, The Macmillan Company of New York City, in 1927; *The Ancient World*, by Caldwell, Rinehart & Company, New York; the Bible and the Book of Mormon, and others.

Since this article and the accompanying chart concern themselves largely with *Life in Ancient America* and the Book of Mormon section of the manual entitled *Leaders of the Scriptures*, we shall begin with a brief mention of Jared, his brother, their families, and friends.

In the Book of *Ether*, chapter 1, verses 32 and 33, we read:

And Kib was the son of Orihah, who was the son of Jared;

"Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people. . . ."

The date of the confusion of languages at the building of the Tower of Babel is not known to us. Comparatively, it was not long after the days when Noah, his sons and their families were saved from the great deluge. *The Analytical Bible* referred to above suggests that it was about 2400 B.C. It says, further, that Egypt was a flourishing kingdom about 4500 B.C., and the Pyramids were built about 2800 B.C.; kingdoms existed in Babylonia as early as 4500 B.C., and Ur was a powerful city by 3900 B.C. It further states that China was founded by Fu-hi about 2850 B.C.

At any rate, when the great Tower of Babel was being built by the descendants of Noah, ". . . the brother of Jared being a large and mighty man, and a man highly favored of the Lord, . . ." (*Ether* 1:34) was crying unto the Lord, asking that he and his brother, their families and close friends, might not have their language confounded; and, if the Lord were willing, that He lead them to a land they might have as their inheritance.

The Lord had compassion upon these people, and led them to a promised land ". . . which was choice above all other lands, which the Lord God had preserved for a righteous people." (*Ether* 2:7.)

We read in the Bible (*II Kings*, chapters 24 and 25) that when King Zedekiah ruled in Jerusalem, Nebuchadnezzar, king of Chaldea (Babylonia) came and made war against Jerusalem. The Book of Mormon informs us (*1 Nephi* 1:6-15) that Lehi, in the days of King Zedekiah, saw a vision in which he learned of the coming destruction of Jerusalem. He was commanded to take his family and flee out of the doomed city into the wilderness.

The fourth son of Lehi was Nephi. The greater part of the Book of Mormon concerns itself with Nephi, his followers and their descendants.

At the very time when Nephi was establishing his people as a separate nation from that of his wicked brothers, Laman and Lemuel, Jerusalem had fallen to the armies of Chaldea and the people were being driven away to Babylon.

After the death of King Nebuchadnezzar, the Chaldean Empire took its place in the long line of great nations that have risen to power, flourished mightily, and then fallen into decay. Chaldea was overthrown by Persia under its first great ruler, Cyrus.

When Nephi died, 544 B.C., his brother Jacob was appointed spiritual leader of the Nephites. He was an eloquent and zealous speaker, and never ceased to teach the true word of God as it had been given to him through his brother Nephi and his father Lehi; and as it was found in the brass plates of Laban, which had been brought from Jerusalem.

It was during this period that Esther freed her people from the fate that had been prepared for them by the wicked Haman. Ezra visited Jerusalem and the temple was rebuilt. Nehemiah returned to Jerusalem and rebuilt the walls of the city. (444 B.C.)

Under King Darius the Persian Empire rose to great power. The famous battles of Thermopylae and Salamis were fought between the Persians and the Greeks, and the whole course of world history was changed, down to our own day.

The chart opposite, prepared by Dick Carter, indicates only a few of the important people and events discussed in the manual entitled *Leaders of the Scriptures*. However, like the "small plates" referred to in the Book of Mormon, there is not enough space to show all the matters of importance. We have only indicated that great and significant people and events of the Book of Mormon were contemporaneous with the people and occurrences both among the Children of Israel and throughout the nations of the earth. It is our hope that this article and the chart will be of value in helping teachers and pupils to understand that the Book of Mormon is not a separate history from other events in the world, but that it is a part of the whole account of God's dealings with His children. It is like a chapter in a book. It is not to be considered by itself; neither is the "book" complete without it. We read in the Bible:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand." (*Ezekiel* 37:16, 17.)

Thus, in the Book of Mormon we have the "Stick of Joseph," and in the Bible, the "Stick of Judah," making this part of our Scriptures complete.

Comparative Chronology

About 2400 B. C. Tower of Babel; Jared and others led to "a choice land" . . .
(Strong kingdoms developed in Egypt, Mesopotamia; later, in China)

BOOK OF MORMON

BIBLE

WORLD HISTORY

BC

600 B. C. Lehi left Jerusalem

Zedekiah, king of Judah.

600

About 586 B. C. Nephi led his people away from the Lamanites.



Jews taken to Babylon.



Nebuchadnezzar, King of Babylon.

586

536 B. C. Jacob taught of the "only Begotten Son."

Jews permitted to return to Jerusalem.

Confucius born in China (550 B. C.).



536

400 B. C. Jarom carried on work of the Lord.

Malachi, last of the Old Testament prophets.

Retreat of the 10,000 in Persia.

400

About 275 B. C. Engravings of Coriantumr translated by Mosiah.

Translation of the Old Testament into Greek.

Establishment of Alexandrian Library in Egypt (286 B. C.).

275

About 148 B. C. Alma established the Church of Christ.



Beginning of the Pharisees and Sadducees (105 B. C.).



Wall of China completed (211 B. C.).



148

124 B. C. King Benjamin taught from a tower.

Jerusalem taken by Antiochus III.

Province of Gaul organized.

124

73 B. C. Moroni established "Title of Liberty."

Pompey makes Palestine tributary to Rome (63 B. C.).

Revolt of Spartacus.

73

5 B. C. Samuel the Lamanite prophesied of Jesus.



Herod the Great ruled in Palestine.



Augustus was Emperor of Rome.



5

Meridian of Time. Samuel's prophecy fulfilled.



Jesus was born in Bethlehem.

Clodius ruled in Rome. (41 A. D.)

0

34 A. D. Christ came to the Nephites.

Conversion of Paul (35 A. D.).



Pontius Pilate exiled.



34

68 A. D. Peace and righteousness continue in the promised land.

Martyrdom of St. Paul in Rome.



Nero was killed by his servant.

68

421 A. D. Moroni completed the records and hid them in a hill.



The Jews lost their homeland and scattered among the nations.

Constantine issued the Edict of Milan.

421

1827 A. D. Moroni delivered the gold plates to Joseph Smith.

Erie Canal opened; Indian treaties, slavery, state and federal rights plagued the United States.



1827

NOTE: Some of the dates shown are necessarily approximate. Vertical steps are not equally proportional in time.



SHOOTING THE RAPIDS
"Pick the tongue," he said.

SOME six months ago my friend Al,¹ a Boy Scout executive, asked me to accompany him on a boat trip. He further invited me to bring along some friends. It would be a three-day outing.

I accepted. Al was a balding, self-effacing man I admired; and I enjoyed his company too. Besides, I had liked boating on the pond in our public park.

We were going down the Yampa River in the wilds of northwest Colorado, and then into the Green River. The Green had provided thrills and spills and kills for white men since the days of doughty Major John Wesley Powell in the 1860's. The trip would end near the rock-ribbed mountain quarry where dinosaur bones have been taken in recent years.

The day we were to leave, Al handed me a detailed map of the seventy-odd twisting miles of river we were to cover. The very names on the map told me that this was not going to be a party for lemonade and croquet: Vale of Tears, Thanksgiving Gorge, Bear Canyon, Wild Canyon, Whirlpool Canyon, Split Mountain Canyon and others.

Six of us left about midnight for the river. At daybreak, we arrived in Vernal, Utah, about fifty miles from our river launching point. We found a fry cook who agreed to drive our car back and then meet us three days later at the end of our boat trip. The cook was a friendly fellow of about thirty, with close-cropped, black hair and a southern accent. "You can have all those boat trips you want," he drawled. "Never for me, I've heard enough about them."

As we got out along the river and unpacked, he posed a final question: "Say, fellows, just in case. Will one of you give me your wife's name? Do you want me to phone her if you don't make it?"

He was sincerely trying to be helpful. But what a farewell!

All our gear was roped to the black, oval-shaped rubber boat, made for World War II landings. The six of us sat under the rim, each with a small paddle. Al and Francis,² another river veteran, sat at the rear as tillers, to guide the boat and call for paddling as needed. We shoved off into a lazy, yellow-brown river.

The stream widened, and we were soon gliding down nature's highway amid rugged mountain country and its wildlife, still about the way the Lord had left it. We watched proud, black-headed Canadian honkers strut beside the river. Then our eyes caught three big, brownish-black turkey buzzards feasting on a sheep carcass that had apparently floated downstream. We watched too long, and soon were stranded on a sand bar. Al and I got out to push us off. The water was numbing cold.

It was not many miles before the lazy river became a fierce old beast. As we approached rough water, Al bellowed: "Pick the tongue of those rapids now. It's where the white water is highest. See, it's usually shaped like a 'V.' Give her the oars on the right —

Rapids Ahead!

now, work on the left. We want to hit the tongue right — behind the nose of our boat."

We did hit it right, and rode through a cold splash and spray. "Shoot for that tongue!" Al and Francis kept shouting, as we bumped from one series of rapids to another.

Then we moved toward the highest white water yet. It danced and roared and foamed its challenge. We shot for its tongue. We hit it in the center. A wall of churning water rolled over our boat. But it kept going ahead, bottom down. We were drenched from head to foot. We called those rapids "Old Faithless."

That night we slept beside the river, across from a sheer wall of rock that must have risen five hundred feet above the water. Beside a campfire we watched a colony of eagles prepare for bed high on the rock wall.

The next day was filled with wonder. We fought whirlpools that spun the boat. There were more rapids and deceptive boulders. We boated under towering canyon walls, clawed out through the centuries by an angry stream. We watched beavers splash and mud swallows dart from their jug-shaped homes on the high canyon walls. We paused to look through a cave containing mud-chinked rock cists used by ancient Indians to store food. We continued to marvel at the canyon colors: reds, purples, chocolates, and ochres of solid rock, some reaching approximately 1,000 feet up.

The last day brought treacherous Split Rock Canyon. "Want to take a look at its entrance before you decide to try it?" Al asked. We entered without the look, not admitting our real feelings. The first rapids drenched us. Then we swept toward perilous Moonshine, where the combined Yampa and Green smash swirling into a gray rock wall and turn abruptly. We made it.

"Shoot for the tongue!" was the watchword more and more. Our boat was sprinting and hurdling like a harrier now. Once we made a direct hit on a large, flat-topped rock. We began to spin on it like a disc on a record player. But we got over. Not many minutes later we had completed the run.

But before we finished, we had asked Al and Francis to explain why we always tried to "shoot for the tongue."

"You may get wetter, but it's safer," was the reply. "You avoid the eddies that can turn your boat sideways, always dangerous. In the tongue you avoid the big waves slapping you from the side, too. You keep the boat under control better in many ways. The important thing is to pick the tongue as you approach, prepare for it, and then meet it head-on."

There is much to remember about that glorious, if dangerous, trip down the Yampa and Green. Perhaps the most important is: "Shoot straight down the tongue." That is good advice beyond river running—for approaching a Sunday School lesson or a problem generally. Too often I have failed to measure an approaching problem to find its tongue—the heart of it. More often I have been inclined to dodge the high white water for a seemingly easier way along the sides. Such a course often leads to the eddies of more difficulty, sometimes to an overturning.

When the next challenge comes, I hope I can remember my friend Al's advice on the river: "Pick your tongue. Work toward it. Then shoot into it head-on!"

—Wendell J. Ashton.

¹Albert O. Quist.
²Francis G. Tate.